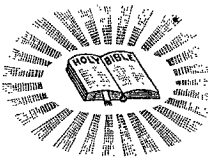


Adventist Review

OUR FIELD
AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

VOL. 64, No. 42.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 25, 1887.

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"STRANGERS AND PILGRIMS."

BY J. M. HOPKINS.

Heb. 11:8.

WE 'VE no abiding city here,
This world is not the Christian's home.
We journey on through toll and fear,
Seeking a city yet to come.

"Strangers and pilgrims on the earth,"
Our hopes are set on things above.
Though "Mother Earth" first gave us birth,
'Tis not a home of peace and love.

"Strangers and pilgrims," earth affords
No holy joys our souls to bless;
Naught but the presence of our Lord,
And city-home can give us rest.

"Strangers and pilgrims," all around
We hear the sound of war and strife,
Folly and sin; unhallowed ground,
Unsuited for a holy life.

"Strangers and pilgrims," staff in hand,
Our faces Zionward are turned;
We long to reach that heavenly land
For which our weary souls have yearned.

Chatfield, Minn.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

CHRIST THE RULER OF THE NATIONS.

BY ELD. ALBERT STONE.

It is set forth by the National Reform Association as one of its fundamental principles, that the Lord Jesus Christ is the Ruler of the nations. This, in a general sense, is true, as all power in heaven and earth is committed unto the Son. But in what particular sense he rules the nations, this Association does not inform us. Does he rule them as reigning conjointly with the Father upon his throne, or as sitting upon his own throne? The special offices of Christ as man's Saviour and Redeemer are three, held consecutively: First, he was a prophet or teacher. This he fulfilled during his earthly mission. Secondly, he is the high priest and advocate for his people. This he is now fulfilling in heaven. Thirdly, he is to be a king sitting upon his own throne. Rev. 3:21. His kingly office is yet future, not commencing until probation is ended and the sitting of the Judgment. During the gospel age, Christ, in unison with the Father, governs the nations. He does not, however, govern them as loyal subjects. Loyalty to Christ consists in accepting the law of God as the rule of life, and the gospel of Christ as the means of deliverance from the curse of the

law. But no nation has ever done this, nor do the Scriptures indicate that any nation will ever answer to these specifications. Christ rules the nations at present simply by his providence. He would govern them by his word and Spirit; but they reject these, cast off the restraints of religion, and practically say of Christ, "We will not have this man to reign over us." God has a controversy with the nations. His method of recruiting his church is not to convert them, but to take out of them a people for his name. Acts 10:35.

National governments based on laws made by men, came into existence as the fruit of rebellion. From Gen. 10:8-10, it appears that Nimrod, the great grandson of Noah, a man of great physical and mental power, a giant in stature and in sin, was the first to institute human government. He seems to have been the leading spirit in erecting the tower of Babel and building the city of Babylon. No evidence is wanting to show that he and his helpers were actuated by a spirit of disloyalty to God, and defiance of his power. By a marvelous interference of Providence, the infidel horde were scattered abroad, and their plans were frustrated; thus showing how God, by a single act of his power, is able to control the refractory spirits of rebellious men. Man may, if he will, reject the government of the word and Spirit of God, but he cannot successfully resist, or release himself from, the decrees of Providence. This is a branch of divine government which is independent of human agency.

It is not denied that human government is indorsed by the word of God, and that it is required to obey the civil magistrate. But what is the nature of the indorsement? Is there a higher power that annuls human law when it contravenes the law or purpose of God? The apostles taught, by example and precept, that we ought to obey God rather than man. Acts 5:29. The value of human law and government is not intrinsic, but accidental, owing to something that has happened without cause or reason. The human race are in a state of rebellion against their Maker. The word and Spirit of God are rejected. Revolution is the object,—entire change in the constitution and government. Human government is rebellion organized. But it has no power to accomplish its purpose; for God takes it under the supervision of his omnipotent providence. It can do nothing against the truth. It is bound by the fiat of the Almighty, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." For wise purposes, God permits and controls it.

The attitude of Christ toward the nations, and of the nations toward Christ, is not that of unity and fellowship, but it is that of protracted contest and dispute. The kingdoms of this world claim the territory of the earth as their lawful possession. True the earth was made for man, and given into his possession. But on the day of man's shameful fall, the earth, together with the prospective human family, became the lawful prey of the chief of the fallen angels. The governments of the earth have, for the most part, given their support to the Devil's claim, and the chosen people of God have been the objects of their hatred and persecution.

The talk about the nations being given to Christ in conversion, when the Scriptures declare that they shall be given to him to be destroyed, is little less than astonishing. Ps. 2:8, 9; Rev. 2:

26, 27; see also Jer. 25. No entire nation ever has been, or ever will be, Christianized. The existence of governments based on human laws, proves the existence of rebellion against the government of God. They are permitted for the time being for the same reason that all manner of sin is permitted. The time of restitution is at hand. These earthly kingdoms and human laws will pass away like the chaff of the summer threshing-floors, and from that time there will be no place found for them. Dan. 2:8, 9. The beginning of Christ's reign upon the antitypical throne of David will be characterized by the destruction of all earthly kingdoms.

There is nothing in this that is out of harmony with any indorsement of human government found in the Scriptures, or with the requirement to obey the civil magistrate. God rules the nations by his omnipotent providence. The hearts of even wicked rulers are in his hand, and he can turn them as he will. Civil government is approved of God no farther than its acts are in accordance with right principles. When laws are enacted which deprive men of the rights which God has given them, we have the authority of the Holy Scriptures, and the approved example of the servants of God of all ages, to obey God rather than men.

It is admitted that Christ is the Ruler of the nations. Let it be admitted, also, that *Satan is the deceiver* of the nations. Rev. 20:3. These facts should each have their just weight in considering this subject. Let it be further considered that the nations which have ruled the world by their laws, have, in harmony with the prince of the power of the air, acted in opposition to Christ and his kingdom. They have crucified the Son of God in person, and persecuted his representatives until the earth is literally soaked with the blood of the saints. Have they thus acted in obedience to Christ, or have they been deceived into alliance with an opposite power? The latter is obviously true.

And now the "religious amendment of the Constitution" is called for. Let us suppose for a moment that it is granted, as no doubt it eventually will be; what are we then to look for?—A further fulfillment of the prophecy of Rev. 13:11-18. Let us suppose further that the amendment is approved of God. What then? The result of such approval would be, the undeifying of God by his own act,—a voluntary surrender of his government into the hands of the rebellion,—a complete concession to the demands of sin and the claims of Satan!

Eden Mills, Vt.

MORAL CONDITION OF PROTESTANTISM.

TESTIMONY OF AN EMINENT DIVINE IN REFERENCE
TO IT.

BY G. W. A.

DR. THOS. SCOTT, a clergyman of the Church of England, whose decease occurred some sixty-six years since, wrote a valuable commentary on the entire Bible. He was a devoted minister, and his excellent notes seldom savor of fanciful interpretations.

Speaking of the moral condition of the church, in his notes on Isa. 58:1, where the command is to "cry aloud" and "spare not," he says: "The Lord primarily addressed this command to Isaiah;

but it is equally obligatory on the ministers of religion in every age; the prophet might intend his warning for the hypocrites of his own time; but the Holy Spirit had also those of other ages in view. . . . Vitringa thinks that this chapter, in its connection with what precedes and follows, may relate to the REFORMED or PROTESTANT CHURCHES. They have indeed renounced the idolatry and gross abuses of popery; but are grievously deformed by a worldly spirit and conduct, and great formality in religious duties, where the form is not thrown aside: and this indeed brings the matter home to ourselves."

Following the line of thought expressed by the prophet in verses 1-7, Dr. Scott, in his "Practical Observations," very rightly says: "When the ministers of the REFORMED CHURCHES shall thus loudly protest against all the iniquity which prevails in them (as well as against erroneous doctrines and antichristian abuses), we may hope to see them still FURTHER REFORMED and purified, and for a more extensive progress of the Reformation." (Emphasis in this article ours.)

On Isa. 59:1, 2, this commentator further adds: "This chapter continues the substance of the preceding; . . . what has therefore been observed of the times to which that refers, applies to this also. . . . There is some reason to think with Vitringa that the low state of the REFORMED or PROTESTANT CHURCHES antecedent to the millennium is here predicted. If we reflect on the state of these churches in respect of evangelical truth and vital religion, we must be convinced that they have LAMENTABLY DECLINED since the Reformation; and though popery may perhaps have lost ground, though that is very doubtful, yet infidelity, skepticism, Socinianism, impiety, and vice of every kind have *exceedingly increased*. The true people of God are indeed chiefly to be found in those churches; yet they are verging farther and farther, from the purity and strictness of the gospel in every respect; except as toleration has for a time supplanted the monster persecution: and even this great advantage is attended with an indifference about divine truth, or rather an indifference what errors are maintained, provided that man be not zealous for the doctrines of the Reformation. We have also reason, from several prophecies, to expect *still greater departures FROM THE FAITH.*"

Commenting upon the severe language of the prophet in chap. 59:3-8, where murder, falsehood, oppression, intrigue, and iniquity of the darkest dye are rebuked, Dr. Scott exclaims: "Alas! how exactly does this correspond with the conduct and character of very numerous PROTESTANT CHRISTIANS in every quarter of the globe."

On verses 16-19 of chapter 59, the author candidly says: "There can be no doubt that the grand accomplishment of this prophecy is *future*: and as they among whom iniquity so abounded antecedent to this happy change are spoken of as the professed people of God, and are never accused of idolatry; and as the Lord is represented as wondering that there was no intercessor among them; it is *more natural to interpret it* OF CORRUPT and DEGENERATE PROTESTANTS, than either of the Jews, who are avowed enemies to Christianity, or of papists, who retain the idolatrous worship of images, saints, and angels."

Dr. Scott was a believer in the doctrine of the temporal millennium, but this did not prevent him from penning the honest convictions of his heart. Seventh-day Adventists are frequently regarded as uncharitable in reference to the corruptions of the churches at the present day. But in the citations made above, a pious clergyman of the Church of England has spoken plainly and severely. Such words ought to ring in the ears of those who have a form of godliness, but deny the power thereof.

LAST-DAY TOKENS.—NO. 5.

BY A. SMITH.

RAGING CHARIOTS.

"THE chariots shall rage in the streets." Nah. 2:4. The prophecy of Nah. 2:3-6 could never be understood except in the light of modern railroad engineering. At the beginning of the present century there was not a steam locomotive engine in the world. In 1804 such a locomotive was introduced on a tramway in Cornwall, Wales. In 1815, George Stephenson introduced a very good

locomotive that was in a few years adopted on railroads generally.

The first locomotive in the United States was brought over from England in 1829. The first one made in this country was built by the West Point Foundry in 1830. Successive improvements up to the present day have developed a locomotive with its attendant train of splendid palace and dining-room cars, running at a high rate of speed, with comparative immunity from accident, that can scarcely be excelled. Up to the beginning of the present century, but few would believe that horse-power could ever be superseded by steam locomotion, much less that long lines of railway would be constructed for the rapid transportation of passengers and merchandise.

The following letter, addressed to Robert Fulton, the hero of the steam-boat "Clermont," on the Hudson River in 1807, will doubtless be of interest to the reader:—

Albany, March 11, 1811.

DEAR SIR: I did not until yesterday receive yours of the 25th of February. Whether it had loitered on the road, I am at a loss to say. I had before read of your very ingenious proposition as to the railway communication. I fear, however, upon mature reflection, that they will be liable to objection, and ultimately more expensive than a canal. They must be double, so as to prevent the danger of two such heavy bodies meeting. The walls on which they are placed must be at least four feet below the surface, and three feet above, and must be clamped with iron, and even then they would hardly sustain so heavy a weight as you propose, moving at the rate of *four miles an hour* on wheels. As to wood, it would not last a week; they must be covered with iron, and that, too, very thick and strong. The means of stopping these heavy carriages without a great shock, and of preventing them from running on each other (for there would be so many on the road at once), would be very difficult, and in case of accidental, or necessary stops to take wood, water, and the like, many accidents would happen. The carriage for condensing water would be very troublesome. Upon the whole, I fear the expense would be much greater than that of a canal without being so convenient.

CHANCELLOR LIVINGSTON.

In December, 1832, a railroad advertisement in Pennsylvania read as follows:—

The engine with a train of cars will run daily, commencing this day, when the weather is fair. When the weather is not fair, horses will draw the cars. Passengers are requested to be punctual at the hour of starting.

At the present day, no river nor frightful chasm offers obstacles to the building of railways that cannot be surmounted by the construction of beautiful and substantial bridges; and when the iron track cannot traverse the crest of a mountain, the base of the tremendous pile is transforated, and a direct and easy passage for the fleeting train secured.

The prophecy of Nah. 2:3-6 evidently has reference to modern railroads. The term "flaming torches" fitly describes the locomotive with its glaring head-light and its funnel pouring out smoke and sparks and vapor.

THE TWO RESURRECTIONS.

BY H. C. GILES.

"BEHOLD, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. Those who oppose the doctrine of the resurrection and final destruction of the wicked dead, claiming that the wages of sin (Rom. 6:23) is this natural death from which the unjust are never released, in arguing from the above-quoted scripture pursue the following course of reasoning:—

Major premise: The sleeping saints awake at the sound of the last trump of God. 1 Thess. 4:16; 1 Cor. 15:52.

Minor premise: The trump of God must likewise be the means of raising the wicked dead.

Conclusion: Therefore the unjust are not resurrected.

This logic, at first sight, may seem sound, and the conclusion drawn, safe and correct; but when the pressure of examination is brought to bear upon the structure thus erected, it will crumble to dust, and, like the smitten image of Nebuchadnezzar's dream, become like the chaff which the wind swept away, that no place was found for it.

In the statement of their "major premise," we agree with our friends. The Saviour himself says that he (the Son of man) shall send his angels with a trumpet, and a great voice (margin), and

they shall gather together the elect from the four winds, from one end of heaven to the other. This trumpet and great voice the apostle Paul designates as the *trump of God* and voice of the archangel, at the sound of which the entombed saints arise. 1 Thess. 4:16. The same writer, in 1 Cor. 15:52, asserts that the sleeping saints are awakened by the *last trump*. Then, it is incontrovertibly established that when the trump of God has uttered the note that unlocks the graves of the saints, and summons the sleeping millions to arise, it forever keeps silence.

But is there anything in the nature of the case that requires that the wicked be raised by the same means as the righteous; viz., the trump of God? Is it not a conclusion "forced" rather than one based on sound and scriptural reasoning? Would it not be just as logical and consistent to argue that because the saints are raised incorruptible (1 Cor. 15:52), therefore the wicked come forth clad in immortal robes?

Those who hold so tenaciously to this unscriptural tenet, utterly ignore the plain Bible thesis that there is a lapse of a thousand years between the sound of the last trump which calls forth the sleeping saints, and the resurrection of the wicked. And as Paul in this connection (1 Cor. 15) is speaking only of the righteous, because he omits the resurrection of the unjust, our friends "jump at the conclusion" that the wicked are never to be raised. It reminds one of the ancient proverb, "A drowning man will catch at straws."

"But," says the objector, "Paul did not teach the resurrection of the wicked." Let the apostle himself answer the charge. In making his defense before Felix, the governor, before whom he had been arraigned by the envious Jews, he declares, I "have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead; *both of the just and unjust.*" Acts 24:15.

Our opponents construe this language to teach that only Paul's accusers entertained the hope to which he alludes. But it must be self-evident that they do violence to the inspired language. They explain the relative clause, "which they themselves also allow," squarely to contradict the principal clause, I "have hope," etc. Such interpretation is wholly inadmissible. The office of the relative is to modify or explain the idea contained in the principal clause. Paul wished to inform the governor that this "hope" was not peculiar to himself, but that "they themselves also allow" the same.

Hear the Saviour: "For the hour is coming in the which *all* that are in their graves shall hear his voice [the voice of the archangel. 1 Thess. 4:16], and shall come forth; they that have done good, unto the resurrection of life; and *they that have done evil*, unto the resurrection of damnation." John 5:28, 29. Christ did not teach, as many suppose, that the two resurrections occur simultaneously. He recognized the fact that when the just are raised the wicked remain in their graves. So he says, "But they which shall be accounted worthy to obtain that world, and the *resurrection from the dead*, neither marry, nor are given in marriage." Luke 20:35. As the common version reads "*from the dead*," the statement is comparatively unimportant. But when we accord to the original word *ek* its *literal* meaning, "out from among," instead of "from" the dead, we attach to the Saviour's words their true significance and force.

This resurrection "out from among the dead," is again spoken of by our Lord in Luke 14:13, 14: "But when thou makest a feast, call the poor, the maimed, the lame, the blind: . . . for thou shalt be recompensed at the *resurrection of the just.*" Paul contemplated this resurrection, and in writing to his Philippian brethren expressed a desire to be a participant in it. Here, too, the word *ek* is incorrectly rendered to convey fully the writer's idea. But supply the true translation, and how forcible is the language! "If by any means," says the apostle, "I might attain unto the resurrection of [out from among] the dead." It was not the mere *resurrection* that the apostle desired, that was inevitable (Acts 24:15); but it was the *kind* of a resurrection. He longed to be awakened by "the last trump," to be raised at the "resurrection of the just" "out from among the dead," and not to remain in their congregation (Prov. 21:16), awaiting the second resurrection.

To forever silence all candid objectors, let us

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refer to the testimony of the seer of Patmos. Wrapped in holy vision, with prophetic eye he views a scene which will immediately succeed the trumpet's last sound that calls forth the righteous. The resurrected and translated saints having been caught up to meet the Lord in the air (1 Thess. 4:16, 17), and the wicked who were living having been destroyed by the brightness of Christ's coming (2 Thess. 1:7, 8; 2:8), the earth returning to its former chaotic condition (Rev. 6:14; Jer. 4:23-27; see verse 23 compared with Gen. 1:2) is without an inhabitant. Jer. 4:25. To this place of confusion and desolation, Satan is to be confined (bound) for one thousand years (Rev. 20:2), after which he is to be loosed a little season. Verses 3, 7. To loose him must be to reverse the process of binding. Although Satan is so effectually bound that an angel is represented as "coming down from heaven" to fetter his limbs with "a great chain," yet it is only by existing circumstances. The saints are in heaven, the wicked are all slain, and he himself is confined to this dreary earth ("bottomless pit" in Rev. 20:1, meaning the same as *deep* in Gen. 1:2). What can he do? Nothing is within his power, and he is bound as effectively as though he lay in shackles, environed by iron bars. Then to reverse these circumstances must necessitate a resurrection of the wicked dead. Hence, when Satan is loosed at the expiration of the thousand years, the wicked must be raised. That such is actually the case is evident; for when he is released from his prison (verse 7), his plans are immediately set to engage the (wicked) nations of earth in battle. Verse 8.

One consideration further, and the proof will be conclusive. As the prophet sees the righteous resurrected, taken to heaven, and placed on thrones of judgment (Rev. 20:4; 2 Cor. 6:2, 3), he says, "But the rest of the dead [the wicked] lived not again until the thousand years were finished." Rev. 20:5. This phraseology would warrant the deduction that at the end of that period they *did* live again. But how wide the contrast between the scenes attending their resurrection and that of the righteous! No voice with melodious tones awakens the wicked dead. No musical sound of the trump of God salutes their ears as they rise from their dusty beds. They are not welcomed as conquerors ransomed from the power of the grave and redeemed from death. Hos. 13:14. They are simply brought forth to receive just retribution for their deeds (Rom. 2:5, 6)—to suffer the pangs of the second death (Rev. 20:14), the wages of their sin. Rom. 6:23.

Thus we see how momentary is the endurance of the structure reared upon this doctrine, as well as all others which have not the sure foundation of the inspired word, when brought to the test of careful investigation; as the Saviour said of the house built by the "foolish man" upon the sand, against which the floods came, and the winds blew, it will fall; and if its protection affords the only security for our soul's salvation, "great" will be the fall thereof.

How strange it is that those who profess to be looking for their Lord's soon coming will cherish false theories respecting the teachings of God's divine word! Is it not almost incredible that those who avowedly are "the light of the world," will grope about in spiritual darkness far exceeding in density the shades of that physical gloom which shrouded Egypt anciently, when the light from the word of God is shining so profusely? Why not, in all candor, at once separate from every unsound doctrine, and, instead of worshiping at the shrine of Error, build on the sure foundation of the inspired Scriptures?

Bible truth is a grand whole, whose parts can be dis severed with no less impunity than the various organs of the human body. Each several part sustains an intimate relation to every other part, and is indispensable to the maintenance of the whole. Thank God for a system of truth between the different parts of which there is such perfect unison!

Cornville, Maine.

—It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.—F. W. Teal.

THE ANGELS.

BY ELD. L. D. SANTEE.

"Are they not all ministering spirits?" Heb. 1:14.

SWEET spirits bend above my weary head,
And forms of mercy hover in the air,
And gentle rays of light methinks are shed
By unseen wings on mortals bowed with care.

Ministering angels, spirits all unseen,
They come with joy to do the Master's will;
On missions holy and with brow serene,
They breathe on troubled spirits, "Peace be still."

Not they the spirits of the sainted dead,
Such sleep in silence till the trump shall call,
Unmindful of the years in time's slow tread,
Till Christ shall wake to life the great and small.

Sad souls on earth are passing 'neath the rod,
And unto such their ministry is given;
They whisper of a loving trust in God,
They point us up to home and love and Heaven.

But they are angels from the courts of rest—
From that bright heaven where endless glories shine;
They come to cheer the fainting and oppress,
And teach submission to the Will Divine.
Princeton, Ill.

AN OPEN LETTER TO THE S. D. BAPTISTS.

BY E. L. STEWART.

MY DEAR BRETHREN: Having recently united with the S. D. Adventist Church, I feel it to be my sacred duty to briefly set forth the reasons which caused me to take this step. My opinion has not been formed from hastily drawn conclusions, nor from vacillating principles on my part, neither on account of persuasive language on the part of others; but after careful study, and much meditation with God, I have made my decision from the following reasons:—

1. Our covenants are identical in principle; *i. e.*, we agree to keep the commandments of God, and walk in the faith of Jesus Christ. We believe the Bible is the divinely inspired expression of God's will to man, and is, in its *doctrines* and *requirements*, a perfect rule of faith and practice. I can see no reason why these two churches should not be one, unless one or the other fails in what they agree to do. But they are separate; hence the conclusion just mentioned naturally follows, and it remains for me to apply the test of God's word, and decide by that as to where the failure lies. The Scriptures are given to us for this purpose. They are a revelation from God to us (Rom. 15:4), and should be studied and understood. Isa. 8:20; Luke 24:25-27.

2. The prophecies are the gist of the word of God, and furnish us with the way marks indicating how far down the pathway of time we have traveled, and how near we are to Christ's second coming—the end of the journey and the consummation of the Christian's hope. This, it seems to me, can be considered in no other light than as a great blessing from God, and is only a token of his infinite love for his children. Christ himself has given us a list of these signs in Matt. 24, and urges that we give special attention to these things. Luke 21:28-31. These are *requirements* of the Holy Scriptures. The S. D. Baptists are not giving special prominence to these signs, while the S. D. Adventists are, and hence are meeting these requirements. The S. D. Baptists are lukewarm in this matter. They profess to believe that the time is near, but they do not "lift up their heads." The prophecies are the life of the Bible, and attention must be given to them, or the Master will surely come and find us sleeping, and his frown will be upon us.

3. The Third Angel's Message is being proclaimed with astonishing success and rapidity, and the Sabbath reform seems to be the grand invigorating element in the work. I believe God is in it, and am more and more convinced as I see it swelling to a loud cry, and going to "every kindred, and tongue, and people, and nation."

4. According to the Bible, the gifts of the Spirit of God are to be restored to his people in the last days. In Rev. 12:17, we read that the remnant (last) church is to taste the wrath of the dragon, because they keep the commandments of God, and have the testimony of Jesus Christ; and in Rev. 19:10, we are told that "the testimony of Jesus is the spirit of prophecy." Here I believe the S. D. Adventists are certainly in advance of the S. D. Baptists.

These are perhaps the main reasons for my union with this church. Other minor reasons are:—

1. The teaching of the Scriptures in regard to the state of the dead, etc. I am surprised to find how far short of exhausting this subject I came. After carefully tracing it out, I find the Scriptures clearly teach that the dead remain in an unconscious condition until the resurrection. Job. 14:21; Ps. 146:3, 4; Eccl. 9:5; John 11:11, etc. I also find that there are to be two resurrections; the first, of the just, at the second coming of Christ; the second, of the unjust, 1,000 years after. The former are raised to take on immortality; the latter, to be utterly destroyed. 1 Cor. 15:51-54; 1 Thess. 4:16-18; Rev. 20:5-9; Mal. 4:1, 3; Obad. 16, etc. In regard to the thief on the cross, I must say that it is clear to my mind that Luke 23:43 is in direct contradiction with John 20:17, spoken by Christ three days afterward, unless the comma in the first-named instance is moved forward, and placed after the word "to-day." Since erring man placed it where we find it at present, I am compelled to attribute to him, and not to Christ, the speaker, the fact of having made a mistake. After doing this, the passage now serves to strengthen the mass of evidence already plainly set forth in the Scriptures on this subject, whereas, before, it served only as the foundation for a troublesome and inconsistent theory, involving absurd ideas. Other passages, apparently conflicting with and contradicting this view, may also be disposed of with the same ease and harmony.

2. It appears that the church which comes fully up to the standard of God's word, and which will hold out when weighed in the balance of the Lord, cannot and *will not* countenance among its members the continuance of the filthy and injurious practice of tobacco-using; and that just in the proportion it does this, will it indorse sin, and lean toward the world, Satan's great battle-ground. God is sifting his church, and if it would pass the test, it must, in turn, apply the same sifting process to its members.

These are briefly my reasons for uniting with this church. That these sister churches differ on these important points, could not be inferred from their covenants; but that they do is a lamentable fact. Speaking very plainly, I believe that the S. D. Adventist Church is walking nearer to the teaching of the Bible, is working harder for the blessing of God, and is more actively preparing for the coming of Christ, our blessed Redeemer. May God's blessing attend this message, and may the Lord direct us all, my dear brethren, into his whole precious, present truth, and finally own us at his coming.

Yours in hope of eternal life.

Moscow, Idaho, Sept. 20.

CHRISTIAN CONSECRATION.

BY H. S. GUILFORD.

It is said that the people of Colatium, when about to deliver themselves up to the Romans, were asked these questions: Do you deliver yourselves, your people, your city, your fields, your waters, your bounds, your temples, your utensils—all things that are yours, both human and divine—into the hands of the people of Rome? On their replying, "We deliver up all," they were received, and thus brought under the protection of that strong power.

May not this incident afford us an illustration of what should be the consecration of those who wish the protection of Heaven, and of Him who has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Do we indeed conclude that He who created and also has redeemed us, could require less than a full surrender of all our powers? Should we seek to find the purpose for which we were created, we could but conclude, if we were to consult the Scriptures for an answer, that it must be for the glory of God and the best good of our fellow-beings.

Hence we see that a divided interest or partial consecration will never bring about the desired result. Listen to what the Lord says by the apostle Paul: "Glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. The psalmist also says, "I will praise thee, O Lord my God, with all my heart; and I will glorify thy name forevermore." It takes all to fill the re-

quirement, not a part for God and the rest for self, but both body and spirit.

But is it true that with the church of to-day this full and complete consecration is retained, if it has ever been enjoyed? Can we, to-day, with any degree of appropriateness apply to ourselves the following scriptures? "Crucified with Christ" (Gal. 2:20); "The world is crucified unto me, and I unto the world" (Gal. 6:14); "Dead indeed unto sin, but alive unto God" (Rom. 6:11); Walking "not after the flesh, but after the Spirit" (Rom. 8:1); "Not conformed to this world: but . . . transformed by the renewing of your mind" (Rom. 12:2); "Be ye holy; for I am holy" (1 Pet. 1:16); "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1); "Filled with all the fullness of God" (Eph. 3:19); "Being filled with the fruits of righteousness" (Phil. 1:11); "Make you perfect in every good work to do his will" (Heb. 13:21); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

The above scriptures might appropriately be applied to apostolic times, but how about the Christianity of our own age? Are we not sadly deficient in consecration? and if so, why? Is it because the grace of God is a failure? Does not Christ say, "I am with you alway, even unto the end of the world"? Then is the above standard too high for Christians of this age? or are we really deficient in this grace? To whom does our Saviour address the following language? "Ye are the light of the world;" "Ye are the salt of the earth;" "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Again, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Let me inquire again, Does this sermon on the mount apply to our time? Certainly none can say No. Our Saviour must have intended that his people in all ages should be a peculiar people; and if we find ourselves "weighed in the balances and found wanting," there must be a cause, or causes, for it.

Now, how shall we determine this matter for ourselves? We are assured that the work for these times must be a personal one; for we read that though "Noah, Daniel, and Job were in" the land, "they should deliver but their own souls." See Eze. 14:14.

That this scripture must apply to our time or the near future, we are assured by an examination of the context. Then a close and thorough examination of one's heart and purposes will be highly important. Nor can we determine fully the condition of the heart and purpose without bringing into account the things we possess; for here often comes our closest test of loyalty to God, while it is a fact that but few will deny that their property, their children, their all, they hold only in trust as stewards, and are required only to "occupy till I [Christ] come."

Yet how few there are who do not practically ignore this truth! Is even the larger proportion of the property of the church consecrated to the cause? Is it not rather a fact that what we possess, we hold more for selfish purposes than for "the glory of God," and does not this desire to gratify self proceed from a covetous heart? Now, is the sin of covetousness of so much less account than almost any other, that it can be retained in the church and practiced with impunity? Has not God placed it upon record as a sin peculiarly displeasing to himself? Take, for instance, the case of Achan. He saw the Babylonish garment and the golden wedge, and coveted them; and for this act he lost his life. The case of Lot, also, might be cited. He chose the fruitful plains, and we know the result. It was the love of gain that caused Judas to sell his Lord.

We find this sin of covetousness placed side by side with the prevailing sin of the heathen world,—idolatry,—and also ranked with the most terrible sins of this age. "This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Covetousness stands prominent in the list of sins which were to characterize those who should stand as a sign

of the last days. One peculiar characteristic of this sin, and one which makes it much more aggravating, is that it is not confined to the rich. The poor, as well, are brought under this deceitful sin, and thus, like a canker, it is eating its way into the very heart of the church.

Who can doubt that because of this sin, we as a people languish, and many must be lost except there be an arousing, and this with other sins be put out of the camp? Achan suffered death for this sin. Is it less abhorrent now? Shall it be tolerated in the churches of to-day? or shall we cry out against it as well as against those sins in whose company inspiration classes it. Certainly such sins as keep this one company could not be tolerated by any class of religionists. Yet the sin of covetousness is passed over with hardly a comment, and this is so even by a church who are fitting up for translation. May God help us, dear brethren and sisters, to look about us, and see to it that our consecration is complete, and that our hearts are cleansed from this stain, and our hands washed from this iniquity, and we stand clear before Him who has said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Battle Creek, Mich.

LIFE A WARFARE.

BY GEO. W. COPLEY.

If men and women all, fathers and mothers, every one, could be so enlightened as to fully realize and ever bear in mind that life on earth is not a mere pleasure excursion of a few years, but a stern battle between right and wrong, there would be a brighter outlook for humanity as the result of their clearer understanding of the problem they are called upon to solve. Judging from man's conduct, he does not fully understand that these two contending forces enter into every calculation and enterprise with which he has to do. If man had a clearer idea of the elevating and ennobling effect that the habitual practice of thinking right thoughts and performing righteous deeds has on the character, while at the same time the debasing effects of corrupt thoughts and evil deeds were clearly understood, there would be but few found under the black flag of Satan marching down at his imperious will. Life is a stern conflict. Truth and Error—Right and Wrong—are arrayed against each other with the determination on the part of each to battle to the death. We see them in social life, where vulgar coarseness often robs modest merit of clearly defined rights. We see them battle in religious affairs, where bedeviled bigots use the weapons of Satan to fight the battles of the Most High, and work incalculable ruin to the cause of Christianity in doing so. Office-seekers sink their better nature in questionable schemes, among which slander and lies, with tobacco and whisky, become leading agents to deceive, or bribe their way to the offices they are unworthy to fill.

Shame on men who secure their election through corrupting their constituents. In business and trade a thousand mean, contemptible deceptions are practiced to palm off base articles for genuine. Every department and avenue of life is full of shams. A large part of the battle without should have been fought out in the bosoms of individuals, and then it would not have been transferred to institutions to oppress and afflict us. If voters, as a rule, were righteous, crafty demagogues would have no hope of ever getting office. If religionists were Christians in very deed, they would be humble in life and holy in heart, and would care less about the evidences of outward prosperity and vainglorious display. Well has Moody, the evangelist, said, "Man is a failure." Man without the guidance of the decalogue and the faith of Jesus is a miserable failure. The two contending forces—Right and Wrong—are, therefore, everywhere battling for the prize—the soul of man. Satan wants it to torture; Christ wants it to glorify and bestow upon it the gift of eternal life.

Now, in view of the shame and contempt of an iniquitous life here and the second death in the next life on the one hand, and the glory and honor of a righteous life here and the priceless reward of everlasting life hereafter on the other hand, is it not worth battling for to obtain so exalted an inheritance? But so high a reward cannot be obtained with ease, selfishness, and indifference. Eternal

life must be fought for and won; not won by merit on the part of the one battling for it, but by grace on the part of Christ.

What must be the plan of our campaign?—First, to battle for right within our own hearts, and through divine aid conquer self. Then strike for our common humanity. It is impossible to improve our hearts, our minds, our characters, without effort. Patient, persistent effort every day and hour of our lives, with divine help, will surely conquer our defects. It will not do to give ourselves any license whatever to work unrighteousness with our members. A compromise with Satan is a victory for Satan. This is true of all moral conflicts. When men and women have been brought to the point of permitting themselves no license whatever to do wrong, there is abundant hope for them that they will be able to stand up for Christ and the right when pressure is brought to bear to shake their faith.

Every Christian should be sure to be progressive; and no child of God has any right to be satisfied with stationary Christianity. Indeed, there is no such Christianity. Every child of God is either advancing or retrograding in the conflict within his own breast. There are bad habits to conquer and temptations to resist. It is my firm belief that tobacco users and tipplers will find it exceedingly hard to get the reward of eternal life with these vile habits fastened upon them. The promise is to them that overcome, not to them that are overcome. We have no right to presume that Christ will advocate our cause when we think so lightly of these sins that we are not moved to make an effort to overcome them. If men would help each other more to subdue their bad habits, it would be an advantage, in a spiritual sense, to the helper as well as the recipient. Let the battle be fought out, ever keeping in mind that to him that *overcometh* a crown will be given.

THE SECOND COMING OF CHRIST.

BY GEO. THOMPSON.

"LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. When the disciples understood that the Saviour was soon to leave them and return to his Father, sorrow filled their hearts. After listening so long to his heavenly words of counsel and encouragement, the thought that he would walk and talk no more with them, was, indeed, heart-rending. Their sorrow touches the Saviour's pitying heart. He speaks the words of comfort to them found in our text. He tells them that he will go and prepare a place for them, and will come again, and receive them unto himself.

If this was a comforting thought to his disciples then, as no doubt it was, should it not cause a thrill of joy to his followers now? When this promise was made, many long years must intervene before it could be fulfilled. The gospel must be preached to all the world. Matt. 24:14. The "man of sin" must arise, and run his allotted race of 1,260 years. 2 Thess. 2:3, 4. Signs in earth and sky must appear as precursors of that eventful day. The sun must be darkened, the moon be turned into blood, and the stars of heaven fall to the earth. Matt. 24:29; Acts 2:19, 20. Men's hearts must quake with fear as they hear the roar, and see the ruin and desolation, of cyclones and tornadoes on land and sea (Luke 21:26), and the wicked deeds of men whose hearts are hardened by sin. All these things must come to pass ere they could realize the fulfillment of his words.

But how is it with us? Oh, glorious thought! These things are almost in the past. The agents that are to fulfill the very closing specifications are now upon the stage of action, and performing their work. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. The next event is the coming of Jesus to reap the harvest of the earth. The grandeur and majesty that will attend the coming of Jesus "clothed with a vesture dipped in blood," and followed by the armies of heaven, no tongue can depict or artist portray. "When

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the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25 : 31. He will come crowned "King of kings, and Lord of lords." Then the first resurrection will take place, and all the righteous dead will receive their reward: Saints and martyrs who for long ages have been slumbering in the silent embrace of the tomb, will be raised to life. The Archangel's trump will pierce the long galleries of *hades*, and animate the sacred dust of the Israel of God. They will come forth victors over death and the grave, bearing the impress of immortality, and together with all the righteous living will be caught up to meet the Lord in the air, from henceforth to praise and glorify God through the endless cycles of eternity! Well might the Saviour place such a glorious promise before his people, and bid them "comfort one another with these words." 1 Thess. 4 : 13-18.

If we love the spiritual presence of our Saviour as we should, we will rejoice at the thought of his second appearing, and revel in glorious anticipation of that event. While this event will be of such matchless worth to the believer, it will be a time of tribulation and anguish to the unbeliever. Those who have failed to make Christ their refuge will weep and wail. Knees that have never bowed before him will bend in fear. Lips stained with blasphemy will pray for mercy, and beg to be buried beneath rocks and mountains, that they may be hidden from the face of Him that sitteth on the throne. Rev. 6 : 12-17.

When too late, they will realize that the great day of His wrath has come, and found them unprepared. They have bowed at the shrine of idolatry, and must meet their reward. Says the prophet: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust : because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5 : 24.

While the great majority of mankind will be among the lost, it need not be the case. All along the stream of time way-marks are reared to tell us where we are on our journey. And as we near the end of our voyage, they grow more numerous, until sign after sign stands revealed in heaven, earth, and sea. None need remain in darkness. They can be among the children of light if they will but open their eyes. If that day overtakes them as a thief, and they find themselves among the damned, they will be left "without excuse." The question left for us to decide is, Among which class will we be found when our Lord shall come? Will we hide our eyes to all evidence of his near coming? or will we discern the signs that bespeak his coming near?

Jesus is coming! Not as a helpless babe in Bethlehem's manger, but as the Lion of the tribe of Judah. The event already casts the light of its consuming glories athwart a slumbering world. The last message of mercy is now being sounded in all parts of the earth, gathering out a people prepared to meet their Lord. The Judgment in the heavenly Sanctuary will soon end, and a voice that will rend this globe to its very center will speak from heaven, and say, "It is done," and thus announce to all that the atonement for sin is forever finished, and the gate of mercy forever closed!

Probation will last but little longer. Our decisions must be made quickly. "They that be wise shall shine as the brightness of the firmament." May God help us to be among those who will say, "Lo! this is our God; we have waited for him, and he will save us" (Isa. 25 : 9); and not be of that number who will cry out in the agony of their soul, "The harvest is past, the summer is ended, and we are not saved!" Jer. 8 : 20.

Willow Hill, Ill.

CONVERSION OF THE LUNGS.

BY F. J. OTIS.

OH for a conversion of the lungs! we exclaimed as we sat within hearing distance of some capable and worthy church-members while telling of their experience in the Christian life. We were hungry to hear every word; but though sitting less than ten feet away, but little was understood. An inquiry of several who were equally near to the speakers, showed that they also were ignorant of

what was said. Was it diffidence?—We think not; and we know it was not indifference. Was it not a kind of habit that otherwise very good practical Christians easily fall into?

The difficulty seems to affect brethren and sisters about equally. The former can speak loud enough on the farm or in the street. Indeed, we have heard them when calling the dogs to drive the neighbor's hogs from the garden, voice their words loud enough to wake the echoes from hill to hill. And the latter, when engaged in directing household affairs, are very intelligible, and not at all misunderstood when they essay to call the men-folks to dinner.

There is voice enough with both brethren and sisters when they really want to use it. Then what is the matter? That they are not diffident is proved by the clear, incisive conversation among the same individuals after the meeting hour.

We earnestly long for a conversion of the lungs. Speak out! We all have hopes, aspirations, and trials, which, given in a few clearly spoken words, would awake a responsive echo, and edify and encourage those to whom they are spoken. Do not wait to choose your language, and say something "just so," but speak a few words, and resolve to always speak clearly and plainly. And this lung conversion will be a stimulus both to yourself and others.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4 : 1, 2

WHAT IS LOVE?*

BY ELD. O. A. OLSEN.

TEXT: "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4 : 16.

Our text says, "God is love; and he that dwelleth in love dwelleth in God, and God in him." There is no text in the Bible that meets with more popular favor than does this one; and, indeed, it is a most precious text. There is no text that comes closer to us. May it be applied to our hearts this morning. But how does love manifest itself? The common idea is, that love consists in pleasant talk, making much of a person, and that if a person does not talk and act in that way, they do not love.

I lately listened to one of England's popular ministers, and he said many good things; but they were all interspersed with flattery. If the minister speaks of sin, he speaks in flattering terms. All are delighted. He flatters the people, and they, in turn, flatter him. This is abomination in the sight of God. This is not love. Genuine love will manifest itself in a very different way. "God is love." But how do we know that God is love? If God is love, we shall expect something more than mere words. John testifies (1 John 4 : 10): "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

In all of God's works, we see his love manifested. Everything bears the marks of it. It is manifested in our preservation. But when we look at man as a sinner, lost, no possibility of hope, then it is we see the love of God. So love is not mere talk, but it includes doing something, even suffering for the sake of doing others good. So God's love is manifested in our salvation.

But how can we prove to our own satisfaction that God dwells in us, and that we dwell in God? "Why," says one, "I keep the Sabbath, and belong to the church." But a person may do that, and not have a living connection with God. "Well," says another, "I feel that I dwell in God, and that I love him." But mere feeling is not safe; for when you feel the best, you may be the farthest from God. If you are trusting to feeling, you should be alarmed at your condition. Then how shall we know?—By our fruits, or works. If the love of God is in us, it will manifest itself in our daily lives, in all we do and say. If we do not find it there, God is not in us. Again we read, "If any man have not the Spirit of Christ, he is none of his."

[*Synopsis of a sermon delivered at the camp-meeting held at Waseca, Minn., phonographically reported by H. F. Phelps.]

Brethren, it is time for plain dealing. The ax should be laid at the root of the tree. How much of Christ do we find in our own lives? By comparing ourselves with Christ, the great Pattern, we can see how we appear in the sight of God. Christ says, "I am the way." He is the embodiment of love. Every trait of character we have to bear, we find in him. Some say we do not preach Christ. But I am glad that we do preach him. The trouble is, when we preach Christ as we find him in the Bible, the people will not follow us. Christ has promised to save his people from their sins. But many want a Christ that will save them in their sins, by letting them do as they please. This is not the Christ of the Bible.

Once more we read: "Greater love hath no man than this, that a man lay down his life for his friends." But Christ gave his life for those who despised his law. Herein is God's love manifested to save us. I thank God that he loves sinners; this thought comforts me. Can we not let our love ascend to such a God as this? May God pity us, and take away these hearts of stone, and give us hearts that can sense these things.

But did the Father understand the degradation to which his Son would be subjected? Language fails us to express the situation. See him at the right hand of God on high. See the ten thousand times ten thousand angels at his feet, who love to adore him. But he lays aside all this—all the glory, all the majesty of heaven, and the manger becomes his cradle, and the stable his home. See him as a carpenter, yet he is the Maker of the heavens. Soon he becomes the object of persecution. He has not where to lay his head. He comes to John to be baptized. Is he a sinner?—No; but he does as we should do. He humbles himself, yet he is a being that fills the universe. His name is "Wonderful," and "Mighty God."

Oh that I had the power of speech, that I might tell these things as they are! We see him in the wilderness, where he fasts forty days. Why?—He consents to tread our pathway. Man fell here, and here Christ overcomes. As he is tempted by the Devil, he meets him with the words, "It is written." God help us to meet and answer his temptations in the same way! Christ is a victor in every contest. He dies! The Maker of the universe dies! In all this we see love. In this we see the spirit of labor, of sacrifice, and of suffering to benefit others. It is the only way in which we may overcome. Not by a theory of truth, but by practical works.

Now, as we compare ourselves by this Pattern, what do we see?—The first thing is a grand mountain of fault-finding, a good supply of selfishness. Did Christ murmur or find fault?—He pleaded with God; he fasted and prayed till he came off conqueror. Love sets sin aside, and subdues every wrong. If all were like Christ, there would be no trouble. See what love will do: "Love [Revised Version] suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13 : 4-7.

So love is something more than mere talk. Love is devotion. Love means work. But somebody has done a wrong, and so we begin to take a back seat. Peter swore that he did not know his Master. If we had been there, it is quite probable that we never could have had any more confidence in Peter. But Christ turns and looks at him in tenderness and pity. Then after he is risen, he says, "Go, and tell Peter." The Master loves Peter. May God give us that love! When Christ meets Peter, he says, "Lovest thou me?" If we have the love of God, we shall get near to our erring brother. Christ never was provoked; he never spoke amiss. And at the last he cried for his murderers, "Forgive them, they know not what they do." Oh! let us open our hearts to this love.

It seems to me there is no text in all the Bible that fits so closely. But there is so much rubbish to be put away! Some do not confess their sins; for they have so long cherished sin that they do not know what sin is. If we could have the door of our hearts opened, and see ourselves as God does, every one of us would cry for mercy. Christ loved us so much that he became poor for our sakes; and if we love and work, we shall help in the

cause of God with our means. It is not love to enlarge our farms. It is not love to our property till destroyed by the fires of the last day. God gives us all we have (1 Chron. 29 : 14, 17), and by this will he test our love to him—by this will he try our hearts. God help us to see these things as they are !

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

HE KNOWETH BEST.

WHAT if the way seems long and weary
Thy tired feet are forced to tread?
Some day thou shalt look back and wonder,
And say, "My steps were gently led,
The path was short."

What if the rough stones wound thee sorely,
And to thy pathway terrors lend?
Turf soft and green thou wilt find only
When thou hast reached thy journey's end,
Where thou shalt rest.

What if thou seest more of shadow
About thy path than sunshine's light?
The days that are but gray and cloudy,
End sometimes with a radiance bright,
At sunset time.

What if the work be very heavy
Thou doest now with many fears?
When all thy work slips from thy fingers,
Thine own shall say, with falling tears,
They were brave hands.

What if the things thou most desirest
Are given to those who prize them not?
Perhaps some day thou shalt see clearly
That they would not have blessed thy lot.
He knoweth best.

What if thou fain wouldst shift the burden
In sorrow thou hast borne so long?
Before thee lies the crystal pavement,
There shalt thou cast it with a song,
Thou shalt but wait.

What if the blessing of God's favor
Seems held from thee, thy work to crown?
Some day thou shalt see that his mercy
Did and evermore shine down
On thy faint heart.

—Religious Intelligencer.

"BE YE DOERS OF THE WORD."

NATURE had aroused from her slumber, and arrayed herself in her gorgeous robe of emerald hue, relieved here and there by clusters of fragrant violets and delicate sprays of creeping vines. Elm Wood farm never looked more beautiful than now, while the long row of stately elms from which the farm took its name, had donned the foliage of the new year, and the green carpet beneath them was a "thing of beauty" in its rich floral designs. The cozy farm-house, half hidden by the trees, never seemed more enchanting, while the joyous songsters in the leafy branches seemed to echo forth the touching sentiments of "Home Sweet Home."

Farmer Gordon believed in getting all the true happiness possible out of life. It had ever been his ambition to overcome the evil tendencies of his nature, and to rear among the ruins of selfishness and pride a monument that might testify to a life of usefulness, even though he should be called to sleep the sleep unknown to dreams. He had learned by experience, as well as by observation, that diligent watchfulness, cemented by earnest prayer, must form the foundation upon which to rear such a superstructure. He was never so busy but that he had time to be courteous to a friend, to drop a seed of hope by the way-side of discouragement; never so miserly but that he could drop "a penny in the urn of poverty," and not feel all his life that he was just that much impoverished.

Mrs. Gordon, though not possessed of all the decision of her "better two thirds," as she was pleased to call him, was, nevertheless, a helpful companion in most respects, and always felt a twinge of pain when she did not see things just as her husband did. Together they had experienced the same sunshine and shadow for thirty years; and as each saw the other bearing the fleecy traces of the snows of life, they felt that truly "there is a consecrating power in time."

Two children, a son and a daughter, still lin-

gered in the old home. They were possessed of congenial natures, and had requested that their names might be enrolled among the followers of Christ; but like many others of their age, they were inclined to be "forgetful hearers" rather than "doers of the word." In their anxiety to learn of the ways of the world, and to have their minds "replete with thoughts of other men," they had gradually learned to give to religious duties the secondary place on the program of every-day life, which, for "want of time," were often left out entirely.

Mr. Gordon believed in education of the proper kind, but he always sought to impress upon the minds of his children that as a library is incomplete without the Bible, so an education is seriously deficient without a knowledge of God's word, and its principles accepted and carried out in every-day life. "Religion and the wants of God's cause must be uppermost," he would say, "and all else of after consideration." And Mrs. Gordon, though heartily in sympathy with her husband in his ideas concerning the importance of being a Christian every day, was nevertheless inclined to think that his opinion in regard to daily practice was rather too rigid.

The temperance wave had struck Hanover, the town near which Elm Wood was situated, and the papers were full of encomiums showered—upon the speaker, rather than the work in which he was engaged," as Mr. Gordon expressed it. Austin and Kate were pleased to note an appointment of a lecture to be given in the town hall the next evening, at which time Mr. Wake-up-the-people was to deliver a thrilling discourse on temperance, and intersperse his remarks with chemical experiments—"when he ran out of something to say," Jerry, the hired man, suggested.

"I guess we'll go," said Austin.
"Yes," said Kate anticipatively; for Austin was the kindest of brothers, and never seemed happier than when adding to his sister's enjoyment, who at once recognized herself as included in the "we."

"You'd better save your trouble, and go to bed early," said Jerry, who believed in temperance in all things, and was never known to lose his physical equilibrium.

"You can't attend the prayer-meeting if you go there," said Mr. Gordon.

"Oh, well," interceded Mrs. Gordon, "prayer-meeting comes every week, and it is so seldom the children hear such a lecturer as this!"

"He's going to show the effect of alcohol on albumenoids," said Austin, "and"—

"I don't suppose he knows any more about albumenoids than the law allows him," interposed Jerry, "but I dare say he's up on the rest of the program."

"And he's going to show some wonders by means of a galvanic battery, while"—

"A bottle of water and a lightning bug," again interposed Jerry.

"The usual collection is being taken up," continued Austin good-naturedly.

The next day the sky was overclouded, and Elm Wood received a copious June rain. All the afternoon Austin and Kate vainly hoped it would cease, but as evening drew on the clouds became more dense, and the rain increased; nevertheless they concluded they would "not let a warm shower like that keep them from attending the lecture."

The head of the household objected. Not but that Farmer Gordon was temperate, even to tea and coffee, declaring that if people could raise them in the garden as they could sage and catnip, they would never think of drinking them, unless for medicinal purposes, and even then he did not know but that some other mild form of poison might be less objectionable. As to intoxicating beverages, he did not believe they should ever be indulged in; and many times he had tried to induce Jerry to adopt his views of the temperance question. Again, his opinion of popular so-called temperance lectures was a little different from that entertained by most people. "They do not strike at the root of the matter," was his favorite expression. "They break off only one of the branches from the great tree of intemperance, while the numerous other branches of narcotic stimulants, gambling, tobacco-using, etc., are left to flourish." As the night in question would be very dark and rainy, he did not consider it a prudent undertaking for his son and daughter to go to the lecture.

"Then," by way of a reminder, he added, "you can give an extra donation to the missionary collection."

"Why, father," returned Kate, "we don't have to give our missionary money until Sabbath; there is plenty of time to think about that."

"Father," interceded Mrs. Gordon, "you know the children have been lotting on this, and it will be too bad to disappoint them."

"Disappointments are the ladder"—

"Why, Jerry," said Austin, "you know we can let down the curtains of the carriage, and just keep as dry as crickets."

"Yes," added Kate gaily, "and we're neither sugar nor salt, so a few sprinkles would not be a serious matter any way."

"Well, well," said Mr. Gordon, "I only hope you will be as earnest in all life's noble enterprises."

It was Sabbath eve at Elm Wood; the labors of the week were closed.

"Have you your Sabbath-school lesson?" asked Mrs. Gordon of her son and daughter.

"I had completely forgotten it," said Austin, as he turned a new leaf of "The Flood of Years."

"I'm tired and sleepy to-night," said his sister, "and I'd rather wait till morning."

"Not so thoroughly interested in the study of your Bible as you are in other reading. Let me see, my daughter, what have you read to-day?"

"Oh, I have read only a part of the 'Canterbury Tales' and 'Comus,' and a few cantos of 'The Lady of the Lake.'"

"I think," said Mr. Gordon, "that it would be better if you should devote some of your spare time during the week to your Sabbath-school lesson, and to gaining a knowledge of the Scriptures."

"Neither Kate nor I have much time," said Austin sympathetically.

"Well," slowly responded Mr. Gordon, "it is early yet this evening; suppose we spend an hour or so on the lesson now."

"A bird in the hand," echoed Jerry, from the cool shadows of the veranda.

"I should rather get up early enough in the morning to get my lesson," suggested the brother and sister in almost the same breath; and they really meant to do it. Mr. Gordon would have insisted on their complying with his wish, but he thought best to let them choose for themselves for once.

"Don't forget to harness the team early," said he, as Jerry was about to disappear for the night; and as the latter assented, and passed on to his room, he heard an echo full of meaning: "If there is anything I hate, it is to be late to Sabbath-school, and have the mortification of dropping into a back seat, for fear of disturbing somebody, thus losing the benefit of the recitation; or of sauntering up the aisle to my class, making a parade of myself, distracting every one's attention, and doubtless exciting on the part of some what has been fitly termed 'righteous indignation.'"

Sabbath morning came, and with it a cloudy sky. The dwellers at Elm Wood arose at the usual hour, with the exception of Kate and Austin, who were allowed to follow their own inclination that morning, in order to convince them of the uselessness of resolution without effort. When they arose, they found that they were too late to bow at the family altar, and could only hurriedly eat breakfast and prepare for Sabbath-school. But what seemed worse than all else to them, the rain had commenced to fall.

"We will not go to-day, will we, father?" said Austin, who inwardly desired to pursue the theme of "Paradise Lost," while the memory of his unlearned Sabbath-school lesson stood out prominently before him.

"Why not, my son?"

"Why, I don't suppose there will be any body scarcely there such a rainy day as this."

"So much more reason, then, why we should be there," said Mr. Gordon. "We are not responsible for other people's neglect of duty, but we are responsible for the faithful performance of our own. I wouldn't give much for a Christian who never has occasion to carry an umbrella only when the sun shines."

As the rain continued to fall, Kate remarked,—
"I do n't like to go so far to Sabbath-school in such a rain as this."

"I do n't think like this keep us assessed of a remark."

"Well," returned not a very pleasant

"Oh pshaw!" twinkled in his eye and a few sprinkles

Austin was about half as Jerry started the echo from the curtains, and words of sympathy

The brother and way to Sabbath-school that probably the questions that came were sadly disappointed of their previous persistent efforts had long carried the audience

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"I don't think we ought to let a warm shower like this keep us at home," said Jerry, who was possessed of a remarkably good memory.

"Well," returned Kate, rather slowly, "it is not a very pleasant experience."

"Oh pshaw!" remarked Jerry, with a merry twinkle in his eye, "We're neither sugar nor salt, and a few sprinkles will do us good."

Austin was about to intercede in his sister's behalf as Jerry started for the team; but hearing the echo from the carriage-shed, "We'll let down the curtains, and just keep as dry as crickets," his words of sympathy found no utterance.

The brother and sister studied the lesson on the way to Sabbath-school, and flattered themselves that probably they would be able to answer the questions that came to them; but in this they were sadly disappointed, and realized how much of their previous good standing was due to the persistent efforts of "father" and "mother," who had long carried the burden, and who really should have received the credit.

The audience on this occasion was small, as Austin had predicted. Only a few of the town's people dared to venture out, even to church service. As they viewed the vacant pews and the discouraged look on the minister's countenance, Austin and Kate really felt glad that "father" and "mother" were of a different turn of mind.

At the conclusion of the service, the usual monthly missionary collection was taken. Austin and Kate looked at each other dejectedly—they had forgotten everything about it! Father and mother had both thought of it, but thought best not to remind them of their duty this time, but to let them test the extent of their own interest in the cause of God.

As the "cheerful givers," whom the Lord loves, the "doers of the word," were heard to drop their free-will offerings into Heaven's treasury, and Austin and Kate were compelled to be numbered among the "forgetful hearers," let us hope that they learned the important lesson of giving to religious things the primary place in thought and action.

HAPPINESS A HABIT.

EVERY permanent state of mind is largely the effect of habit. Just as we can perform an action so continually that it comes to be habitual, so we can encourage conditions of mind till they, too, come to be habits of thinking and even of feeling. Every thoughtful parent or teacher recognizes this in the training of youth. The child constantly thwarted or scolded or ridiculed, has constantly aroused within him feelings of resentment or discouragement or misery, and these grow to be habitual; and a character for ill temper or moroseness or despondency is formed. On the other hand, the child who is wisely treated, whose faculties are brought into action, who is encouraged to do well, who is surrounded with cheerful faces and orderly arrangements, becomes accustomed to corresponding habits of thought and feeling. The exercise of self-control, of truthfulness, of honesty and other essential qualities, not only results in habitual actions of the same nature, but in habitual feelings or states of mind that induce those actions. So the condition which we call happiness is likewise acquired to a considerable degree. It involves within it many things, but they are not impossible to secure, and when we have discovered them, it rests with us to encourage or discourage them. Happiness is not only a privilege, but a duty; not a mere outward good that may perhaps come to us, but an inward possession which we are bound to attain. When we remember the contagious character of happiness, the strength, courage and hope it excites by its very presence, and the power for good it exerts in every direction, we cannot doubt our obligations to attain as much of it as possible.—Philadelphia Ledger.

"CAN'T."

THE can't spelled with an apostrophe has done a deal more to hinder the advancement of righteousness in the world than has the cant that is spelled without the apostrophe. Among those who were counted unfit for battle, mentioned in the twentieth chapter of Deuteronomy, was the tribe of apostrophe can'ts: "What man is there that is fearful and faint-hearted? let him go and return

unto his house, lest his brethren's heart faint as well as his heart." Satan can use a discouraged man; God never does, except as a sign-board of warning.—W. N. Burr.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32: 20.

THE WIND AND THE SEED.

THE winds of God may waft Thy winged seed of thought To fields by thee unseen, Far from thy little plot.

There in the furrows soft, Molded by other hands, Thy tiny seed may bear Fair harvest in far lands.

God's winds blow as they list, Whither and whence unknown; Should he but give thy thought, Trust him to waft his own. —Mary C. Gates, in S. S. Times.

ILLINOIS TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Illinois Tract and Missionary Society was held in connection with the camp-meeting at Springfield, Ill. The first meeting was called to order by the President, Eld. R. M. Kilgore, Aug. 23, 1887, at 9:50 A. M. Opened by prayer. A good representation was present. On motion, the reading of minutes of the last meeting was waived. The Chair, on motion, then appointed the following committees: On Nominations, Philip Marsh, C. E. Sturdevant, Wm. Hibben; on Resolutions, A. O. Tait, Paul E. Gros, F. T. Poole.

Meeting adjourned to call of Chair. SECOND MEETING, AT 5 P. M., AUG. 26.—The Committee on Resolutions presented their report, consisting of the "resolutions now being adopted by other State T. and M. societies," as found in the report of the Ohio Tract Society proceedings, in REVIEW of Oct. 11, 1887, and also the following, which were separately considered and adopted:—

Whereas, The work of our Tract Society has so increased that our Secretary is unable to perform all the work pertaining to that office; therefore—

Resolved, That we recommend the institution of the office of Assistant Secretary, and that said assistant be paid by the Auditing Committee of the Conference, from the Conference funds.

Pending discussion upon the resolution pertaining to further duties of the leader of a canvassing company, the meeting adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., AUG. 29.—The Committee on Nominations reported as follows: For President, Eld. R. M. Kilgore; Vice-President, Eld. G. H. Rogers; Secretary and Treasurer, F. T. Poole; Assistant Secretary, Lillie E. Froom; Directors: Dist. No. 1, W. T. Hibben; Nos. 2 and 11, D. W. C. McNett; No. 3, R. M. Huffington; No. 4, Philip Marsh; Nos. 6 and 8, L. A. Logan; No. 7, Geo. Thompson, No. 9, C. E. Sturdevant; No. 10, John Green.

Eld. O. A. Olsen made extensive remarks, showing the wide range of the tract society work, and the importance of having live, active, earnest men for its officers. Especially should the directors feel a burden of duty, and labor to advance the work. On motion, the recommendation of the committee was adopted.

Meeting adjourned to call of Chair. FOURTH MEETING, AT 9 P. M., AUG. 29.—Report of Committee on Nominations being further considered, it was adopted. The resolution pertaining to duties of the leader was again taken up and fully considered, after which it was unanimously adopted. The President spoke of the necessity and importance of aiding the canvassers in every way to stimulate to greater exertion and activity, in order to insure greater success during the coming year.

The report of labor performed during the year, and the Treasurer's report, were read as follows:—

REPORT OF LABOR.

Table with 2 columns: Description of labor and corresponding numerical value. Includes rows for 'No. of members', 'reports returned', 'members added', 'dismissed', 'missionary visits', and 'letters written'.

Table with 2 columns: Description of subscriptions and numerical value. Includes rows for 'No. of new subscriptions obtained', 'pp. tracts and pamphlets distributed', and 'periodicals distributed'.

TREASURER'S REPORT.

Table with 2 columns: Financial transaction and amount. Includes 'Cash received' and 'Cash paid out'.

FINANCIAL REPORT.

Table with 2 columns: Financial status and amount. Includes 'Assets', 'Liabilities', and 'Balance in favor of Society'.

Adjourned sine die. R. M. KILGORE, Pres.

F. T. POOLE, Sec.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE POOR.

- 1. WHAT are the poor bidden to do? "Let the poor and needy praise thy name." Ps. 74: 21.
2. Has God a care for the poor? "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Ps. 12: 5.
3. Whom has God chosen heirs of salvation? James 2: 1-5.
4. Can the poor rejoice in God? "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Isa. 29: 19.
5. Will the poor always remain with us? "For ye have the poor always with you; but me ye have not always." Matt. 26: 11.
6. What does God say of those who mock or oppress the poor? "Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished." "He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor." Prov. 17: 5; 14: 31.
7. What is said of those who show mercy to the poor? "He that hath mercy on the poor, happy is he." Prov. 14: 21.
8. How did Job treat the poor? "I was a father to the poor: and the cause which I knew not I searched out." Job 29: 16.
9. Does caring for the poor help us to break off from our sins? "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Dan. 4: 27.
10. Does God accept the offering of the poor? Mark 12: 41-44.
11. When in want, how can the poor obtain relief? "He will regard the prayer of the destitute, and not despise their prayer." Ps. 102: 17.
12. What provision did God make for the poor anciently? Lev. 19: 9, 10; Deut. 24: 19-21.
13. Is caring for the poor a virtue in the gospel dispensation? Acts 9: 36-39.
14. Can we love God and neglect the needy? "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 17.
15. When we give to the poor, to whom do we lend? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17.
16. Will those who give to the poor ever come to want? "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Prov. 28: 27; see also 19: 17.
17. What is said of those who neglect the poor? Jer. 5: 28, 29; Isa. 10: 1-3.
18. Who became poor for our sakes? 2 Cor. 8: 9; Matt. 8: 20.
19. What did Jesus say to the rich young man? Matt. 19: 21; Luke 18: 22.
20. What glorious promises are held out to all who heed this injunction? Ps. 41: 1-3; 112: 9.
21. What rich inheritance will all the righteous poor soon receive? "And he lifted up his eyes on his disciples, and said, Blessed be ye poor, for yours is the kingdom of God." Luke 6: 20.

GEO. THOMPSON.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., OCTOBER 25, 1887.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

GOD'S COVENANTS WITH MEN.

It was shown last week how the Gentiles are enabled to come in and partake of the blessings of the new covenant, which was made with Israel and Judah.

We now proceed to the inquiry, When was the new covenant made? The testimony of the New Testament is definite upon this point. In Matt. 26: 26-30, we have an account of the institution of the Lord's supper. After Christ had taken bread, he "blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

As the word for "testament" is the same word that is also translated "covenant," it follows that when Christ said, "This is my blood of the new testament," it is the same as if he had said, "This is my blood of the new covenant." The blood of Christ is therefore the blood of the new covenant. By that the covenant was to be ratified. And when that blood was shed upon the cross, the new covenant was established beyond the possibility of recall or variation.

On the occasion when the Lord's supper was instituted, the disciples who were present were by nature Jews, by grace Christians, or followers of Christ; and there, as representatives of the whole Christian church, they entered into the new covenant with their Lord. At this time God had plainly set forth Christ as the Saviour of the world, virtually making to all men the proposition that if they would receive him as such, and accept of his offering on the conditions which he, in his divine teaching for three years and a half, had set before them, they should receive the remission of their sins (the very purpose for which his blood was shed), and share in the great salvation and eternal reward to be secured thereby. And the disciples, as they accepted the sacred emblems from the hands of their Lord, thereby agreed to the terms proposed, and formally entered into the arrangement.

The day following this solemn and most potent transaction, Christ's blood was actually shed upon the cross; and there and then the new covenant was ratified and sealed. Paul says, "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9: 17. From the moment that scene at which all the universe wondered, transpired, and the Son of God died upon the cross,—from that moment the new covenant was in force. There all shadows ceased, all types met their antitype, and everything that was to be abolished and blotted out and come to an end, was there abolished and blotted out and came to an end. At the cross the Jewish system ended and the Christian dispensation began. There was the dividing line between them. Yet there are some who hold that the Christian church did not begin till the day of Pentecost, fifty-three days later. They believe that all that existed in the former dispensation has been abolished, and we know from the testimony of the Scriptures that whatever was abolished, was abolished at the cross. Now if the new did not begin till the Pentecost, what was the condition of the world, and what was the state of God's government, during that fifty-three days that intervened? If all law was abolished at the cross, as these men claim, then the world was without law during that time; and if without law, then without transgression; "for where no law is, there is no transgression" (Rom. 4: 15), and "sin is not imputed when there is no law." Rom. 5: 3. Think of the idea that God was for fifty-three days without a government in this world, and that during that time, men, no matter how abominable their actions may have been, could not be held guilty, but must stand as without sin before the God of holiness and truth! Such a thing could never be. It is evident that any view which leads to such a conclusion is a serious departure from the truth.

It must be clear to every one that the jurisdiction of God's moral law could not be relaxed a moment; therefore all that was taken out of the way at the cross was simply the middle wall of partition, the types, shadows, ceremonies, typical offerings, ordinances, and sanctuary service, which composed the body of the old covenant, which was imposed on them till the time of reformation, or the coming of Christ. Heb. 9: 10. And everything existing before, which from its nature could not be classified with these ordinances, and everything which the New Testament clearly recognizes as unabolished since that time, must belong to the new covenant. But Christ was particular in the very opening of the first sermon of his which is left on record, to instruct the people in reference to his attitude toward that law which is the rule of righteousness, and the duty of all men toward the same to the end of time. "Think not," he says, "that I am come to destroy [Greek, καταλίσσει, to abolish, abrogate] the law, or the prophets: I am not come to destroy [abrogate] but to fulfill," etc. Then he teaches them that not a jot or a tittle was to pass from this law till "all things" should be fulfilled, and that every one who would be great in the kingdom of heaven must do and teach all the commandments of this law till that time. Matt. 5: 17-20.

And in reference to the Sabbath, we have the record that the holy women suspended their labor of love in their embalming of the Saviour, and "rested the Sabbath day according to the commandment." Luke 23: 55, 56. This was the day following the crucifixion, where the Sabbath had been abolished, if it ever was to be abolished; and Luke, writing thirty years later, was moved to make special mention of this pious act, and expressly inform us that it was "according to the commandment." What commandment?—The only commandment which can be found enjoining and regulating a Sabbath, that is, the fourth commandment of the decalogue. Now, if that law had ceased to exist the day before, and that rest was not required of them, and they were acting only through ignorance, and obeying a dead form, would the inspired Luke, writing when he did and as he did, have made such a record of it?—Assuredly he would not.

The law and the Sabbath, then, are placed upon a firm basis within the conditions of the new covenant. This will further appear, as we consider another question connected with this subject; namely,—Why was the new covenant made? The old had existed for about fifteen hundred years, why not let it continue? In the prophecy of the new covenant (Jer. 31: 31-34) God suggests the reason for this step, in the words: "Which my covenant they brake." The epistle to the Hebrews explains the matter more fully, thus: "For if that first covenant had been faultless [Greek, ἀμεμπτος, without defect, that is, sufficiently full and powerful in its provisions], then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."

This covenant was not declared to be faulty because there was anything wrong about it, in itself considered; but it was imperfect, simply because its provisions were not ample enough, as we shall presently see, to meet a pressing emergency which arose under it. This is more than intimated in the next sentence, which reads: "For finding fault with them he [the Lord] saith," etc. The fault, then, or that which threw everything out of joint in the arrangement, existed not in the covenant, but on the part of the people. And the fault which the people committed was that they broke "God's covenant," the ten commandments, the "covenant commanded," the keeping of which was the very condition upon which the blessings of the "covenant made," the people's covenant, were suspended. The people violated the law; but violation of the law on the part of those who are under obligation to keep it, does not abolish the law; it does, however, cancel any obligation on the part of God to bestow favors and blessings, which are promised on the condition of our keeping the law. This was the case with Israel. Their transgression of the law did not abolish the law, but it did virtually cancel the old covenant by releasing God from all obligations he had placed himself under on condition of their obedience. The arrangement was then continued simply by his sufferance.

But, suppose the people did break the law, the ten

commandments—the condition of the covenant—was there not a remedy provided which would atone for such transgression, and thus place them all right again before God? Was there not provision for the removal of sin so that they could come back into the same relation to God which they would have sustained if they had not sinned? Here was the very difficulty. They had, to be sure, their offerings, their rounds of ceremonies, and their established services; there was plenty of blood provided to be shed for sin, but it was the blood of animals only; and such blood was not sufficiently potent to remove the stain of sin. Paul gives us an insight into the real situation when he declares that there can be no remission—removal of sin—without the shedding of blood (Heb. 9: 22), and yet adds that it was "not possible that the blood of bulls and of goats [the most efficacious blood which the covenant provided] should take away sin." Heb. 10: 4. Such was the condition they were in—sinners, yet having nothing by which their sins could really be taken away. Notwithstanding, therefore, the millions of offerings that smoked upon their altars, and the crimson life-current that flowed for fifteen hundred years before their sanctuary, unless something more effectual should be provided, they all were lost beyond remedy. The system was all right enough, if the people had kept in mind the purpose it was designed to answer, and if they had used it simply as a medium through which to manifest their faith in a real Redeemer who was to come. But the enemy of all truth, ever laboring to instill into the minds of men a perversion of God's plans and purposes, had led the Jews to look upon their system of worship as an end and not merely a means—as the real remedy for sin, and not simply the figure of one to be afterward provided. Thus they were seduced into the very position which, above all others, would lead them to reject the Messiah when he came, instead of receiving him; and Satan gained his object all too well.

This new covenant undertakes to do the very thing which the old prefigured, and meet the emergency which that was unable to do, in providing a sacrifice which can in reality take away sin; for the grand result which is to be accomplished by this covenant, is set forth by these words of the Lord, as recorded by the apostle: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

A beautiful prophecy concerning the new covenant, which throws light on the point before us, is found in Daniel 9. The prophet, speaking of the Messiah, says: "And he shall confirm the covenant with many for one week." Verse 27. That this refers to what is called in the New Testament, the "new covenant," there can be no question. The week spoken of is the last one of a period of seventy weeks, which cover the closing portion of the time during which the Jews were to be considered God's covenant people; for these weeks were especially allotted to them. Dan. 9: 24. These, being prophetic weeks, denote a period of 490 years. They began with the going forth of a decree to restore and build Jerusalem (verse 25), which took place in the 7th year of Artaxerxes Longimanus, king of Persia, B. C. 457 (Ezra 7), and ended in A. D. 34. Sixty-nine of these weeks, or 483 years, were to extend to the Messiah the Prince. Dan. 9: 25. They ended in A. D. 27, dating as above from 457 B. C.; and right at that time Christ was baptized, commenced his ministry, and manifested himself to the people, as the Messiah, which means the "anointed" one. Mark 1: 10 (see date in margin); Acts 10: 38; Luke 4: 18. One week more remained to complete the remarkable period of the seventy weeks, and during this week he (the Messiah) was to confirm the covenant with many. His whole ministry of three years and a half was spent in opening, expounding, and enforcing upon the people the principles of the new covenant. This last prophetic week, remember, was a period of seven years, and began in A. D. 27. In the midst, or middle, of this week, Christ was to "cause the sacrifice and the oblation; to cease" (Dan. 9: 27), or, in other words, to bring an end to the Jewish system of sacrifices and offerings. This Christ did when he gave his life as the great antitypical offering upon the cross; and the crucifixion was in the spring of A. D. 31, just three and a half years from the beginning of Christ's ministry in A. D. 27. The apostles took up the work where Christ left it, and confirmed the covenant in his name for the last half of that week, three and a half years more to A. D. 34. Heb. 2: 3.

That year was Acts 8: 1 (margin) to turn to did. Acts 13:

In this proposition set before us is our Lord Jesus, covenant, which indeed able to to this point obtained a man he is the mediator established upon new covenant provisions are made its promises a usual forgiveness [The subject] nally intended for its further

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It may be courtesy to replying at ter off by s able information in many com "sources of dences of the We are not Advocate has have ever he to Eld C, th This is what they produced have met with made up the

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That year was marked by the conversion of Saul. Acts 8:1 (margin). The apostles were then at liberty to turn to the Gentiles, which they shortly after did. Acts 13:46.

In this prophecy, as none can fail to see, we have set before us the minister of the new covenant, who is our Lord Jesus Christ, and the sacrifice of the new covenant, which is his own precious blood, which is indeed able to take away sin. Paul bears testimony to this point by saying: "But now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8:6. This new covenant is better than the old, because its provisions are more ample, and of universal adaptation; its promises are better, in that it provides for the actual forgiveness of sin, and in the end everlasting life.

[The subject has so far outgrown the limits originally intended, that another number will be required for its further consideration.]

"WRATH OF THE ADVENTISTS."

UNDER this heading, the Michigan *Christian Advocate* finally responds to our exposure of its course, published in the REVIEW of Sept. 27. The weakness of its position is now fully shown in that it offers not a particle of proof to sustain its false and slanderous charge that S. D. Adventists were applying to Eld. Canright "coarse epithets," "billingsgate," and "vituperation." All we wanted was some proof of this charge, and some specimens of the hard things, which it was claimed were being uttered. Referring to the fact that evidence of the truthfulness of the statement was repeatedly called for by the editor of the REVIEW AND HERALD, the *Advocate* says:—

"As we did not deem the said editor entitled to a knowledge of the sources of our information, we made no reply except to assure him in a courteous manner that the item he referred to was not intended to misrepresent his people, and that the party writing the paragraph did so upon what he believed to be reliable information."

It may be according to the *Advocate's* standard of courtesy to wait till three letters are written before replying at all, and then to attempt to pass the matter off by saying that they calculated they had reliable information; but we do not think it would pass in many communities. And we did not call for the "sources of information;" we called for the evidences of the truthfulness of the information itself. We are not concerned about the sources. But if the *Advocate* has ever heard, or any of its correspondents have ever heard, Adventists applying foul language to Eld. C., they can tell what it was and who said it. This is what we wanted to know. And the fact that they produce nothing of the kind, shows that they have met with nothing of the kind, and hence have made up the slander out of the whole cloth.

The *Advocate* now volunteers this further information: "Our authority for the statement was the personal testimony of several of our preachers and correspondents." The greater number they involve in the statement without wiping off from it the taint of falsehood, the worse it will be for them. We gave the *Advocate* ample time for it to secure from whomsoever the assertion might have come, the proof of its correctness. But it has nothing to present.

It further says: "The words of our paragraph may have been too strong, but the provocation seemed great to the writer thereof." And what was the provocation? Some false reports which some of their ministers sent in, and which the editor was apparently but too glad to get, and so published without waiting for proof. The words "too strong" are a pretty easy let down for an absolute untruth. Our people have either used billingsgate and vituperation against the party named, or they have not. If they have, it can be proved; if they have not, it is an odious falsehood to charge them with it.

Referring to our offer of free copies of the leaflet containing the correspondence, the *Advocate* says: "Some of his people are acting, as his tools, and our subscribers need not be surprised to receive copies of this bitter tract." The general verdict of those who have read the tract is that we drew it very mild on the *Advocate* so far as the words are concerned, but the facts exposed must be rather a bitter pill for it; that is where the bitterness of the tract comes in; and for this the *Advocate* itself furnishes the wormwood. It is true that some of our people are having great freedom circulating the tract; but we are not aware that

they are acting particularly as our "tools;" for it is no personal vindication that we are making. The charge rests upon the denomination everywhere, and our brethren may very properly put forth a little effort to clear themselves from the foul aspersion.

And, finally, the *Advocate* lays unto its soul the flattering unction that it isn't so bad to tell a lie, as it is to call it a lie after it is told! To this end it publishes a letter from a correspondent which opens as follows:—

"I doubt whether the correspondence under the head of 'Clerical Falsehood,' is a Christian course to pursue. The words 'clerical falsehood' are about as hard words against a brother as can be used, and I believe are more guilty words than the paragraph complained of, the writer of which, I think, used stronger words than the case admits of."

To which we reply that we think that to utter a falsehood calculated to smirch and damage one's Christian character and reputation is about as hard a course as can be pursued against a brother; and when such a course is pursued, it is right to call it by its true name. Falsehood is falsehood whether in the saloon loafer or the doctor of divinity; and when found on the lips of the latter, it appears as much worse than when found with the former, as the profession and position of the latter are higher than those of the former. It may seem to the writer of the foregoing to be a "Christian course" for one to suffer himself to be defamed by charges for which he knows there is no foundation, and make no remonstrance, and more wicked for him to repudiate the false testimony as a falsehood, than it is for the other party to utter the falsehood in the first place. But we have never yet ascertained that such is the ethics of the gospel, or that such an exposure is any particular exhibition of "wrath."

THE FUTURE OF OUR CITY MISSIONS.

No doubt much thought has been given, by the leading brethren of our denomination, to the future prospects of the city mission work. This department of the cause has assumed much prominence for the last two or three years. Since the Bible-reading work has been inaugurated among us, and we have seen its vast importance so fully, it has been discerned that through it access could be had to many persons, especially in our large cities, whom we could not reach otherwise. And we have no reason at the present time to doubt that by means of workers experienced in giving Bible readings, much good has been done, and that more can be done in the future. The success of this branch of the work, and its great importance, have been demonstrated beyond all question. It is evidently one of our most effective agencies to reach intelligent, conscientious people in our large cities. Already churches have been brought out by this means, where before scarcely any observers of the Lord's Sabbath were to be found. It reaches a class of people that perhaps could not be induced to come to our tents to listen to lectures, owing to the prejudice they have against adventism and the Sabbath. By means of these intelligent workers this prejudice is removed, and they come to feel the deepest interest in Bible subjects. We have no doubt whatever concerning the importance of this method of disseminating the truth, and we apprehend that it will increase, and become more and more efficient as the work advances.

Having said this much in favor of the Bible-reading work and city missions, we wish to consider some other points which seem to be of similar importance. Many of our larger city missions, in various Conferences, have really been designed to fill the position of training-schools, to educate workers and give them experience. In the remarks made, we have spoken of experienced workers, those who have become thoroughly familiar with the work, and have developed earnestness and piety,—persons of intelligence and character; in short, those who fully understand their business. If we had one hundred of these where we have one, they could find abundance of work to do in advancing the truth. Our training-schools are designed to develop such workers, and we have succeeded in obtaining some of real excellence. But these training-schools are certainly very expensive, and those who have had experience in them know full well that there is no branch of the cause that costs more in proportion to the work accomplished than do the training-schools and city missions. Some Conferences have depleted their treasury, and brought themselves under burdens of in-

debtedness in trying to carry several of these at the same time.

When the thought of city missions and Bible-reading work first dawned upon our minds, we felt that we had reached a matter of great importance, and that much was to be accomplished through this agency, and in some cases evidently sufficient caution was not used; and our brethren found to their cost that there was another side to this question, and they experienced much perplexity and difficulty in extricating themselves from the position they had assumed.

Another point which we think has been abundantly demonstrated in the past in connection with these training-schools, is the fact that in all cases they have not produced the results that are most favorable. We know some that have been abandoned, and a discouraging feeling is left in consequence. Why is this?—Because, first, they are very expensive; secondly, only here and there are to be found persons suitable to manage such schools; thirdly, sufficient care has not been exercised in selecting persons to receive instruction in them. In regard to the cost, we have learned by experience that a mission training-school, such as is really worthy to be placed in connection with the work in our large cities, will cost several thousand dollars per year, at least, to keep up its expenses. Rent is high, and with such buildings as are really fit to be occupied, and from which the present truth can be presented in an intelligent and suitable manner, the expense must be high. In fact, it is quite difficult for a weak Conference to bear such a burden. By such workers as are usually sent there for instruction, there is but little missionary work done until they have received instruction for a period of some months. These must be excellent schools to accomplish the work they should. Then, in training workers to become persons of experience, very much indeed depends upon the qualifications of the persons instructing them. We cannot teach others what we do not know ourselves, and many who have good ideas are not able to impress them on others.

After some observation, we feel very certain that there are few, indeed, among us of our ministers and public laborers who can do this kind of work acceptably. The difficulties are great when we bring large numbers of persons of both sexes together, to train them for this work. To bring them where they can become intelligent, persons of thorough piety, capable of meeting all classes, and understanding history and the Scriptures so as to meet the objections which will arise, requires the most earnest devotion, and constant care and tact of no mean order, united with firmness, intelligence, love of mercy, untiring zeal, and an intimate knowledge of human nature. In some of our missions we have had fair success, but we feel sure that those who have had charge of them see many things in which they desire improvement. One great difficulty to be met among young people under such circumstances is a sympathetic sentimentalism which some are in danger of mistaking for religion. This will, with the least encouragement, develop into love-sickness and a courting spirit. Such things, when they come into a mission, blight its prospects and often ruin its effectiveness. To be eagle-eyed enough to keep out these malign influences, and have enough grace about us to impress deeply the spirit of consecration and true religion, requires constant watchfulness, and care, ardent devotion, and much prayer, and spiritual perception of the highest order. Satan will bring into such training-schools, if possible, a spirit foreign to the gospel of Christ.

We verily believe that greater care must be exercised in selecting persons to enter these missions. Many of our people seem to think that almost any one can become a successful missionary worker, if only blessed with good looks and a sprightly tongue. But this is a great mistake. Persons present themselves who have never even read their Bible through, who know nothing of experimental religion, who are animated by a worldly spirit, and many who have but little real intelligence, and small experience in life. But they seem to think it would be nice to become Bible readers, mission workers, etc. They never dream of the real work of preparation to be accomplished in order to become successful laborers. In some of our missions much time and patience has been exercised in trying to teach such minds what they ought to have learned before they ever entered upon this work. We question seriously the advisability of sending young girls sixteen or eighteen

years of age to our city missions, expecting they will be prepared to go out and instruct men and women of intelligence and experience in life, persons who understand history and are well acquainted with life in all its phases. Such young workers must appear at a great disadvantage. It is possible there are, here and there, some who will succeed after long and patient training, but they are few and far between. Successful Bible readers need to be just as well qualified to teach the Bible as is the minister who labors for the salvation of souls. They need not have precisely the same gift, but they need the same intelligence. We have doubtless made many mistakes in sending out young persons as ministers who were wholly unfitted for such a sacred calling. But if we view the matter correctly, we are making still greater mistakes in sending out some of this class as Bible readers. They require the same tact and ability and Christian experience that the laborer does who speaks from the desk. We need to have the standard raised so as to procure a better class of laborers to engage in this important and sacred calling.

It is too costly to undertake to do this work of training entirely in our city missions. There should be some preliminary arrangement where this training can be given before they come into our city missions. We incline to the opinion that the number of our training-schools will decrease rather than increase. We should seek for the very best gifts among us to take charge of this work of instruction, and make them more thorough, so that our workers will attain a higher standard of excellence, and be prepared to do much better work. We incline to the opinion, also, that the General Conference will have to oversee this matter to an extent that they have not yet done. And we trust the coming General Conference will carefully consider the whole subject. We do not, in saying this, design to discourage but to elevate. We feel sure that our efforts to educate workers in our missions ought not to decrease but greatly increase, and that every person among us who is capable of doing faithful and intelligent work in bringing the truth before our fellow-men, ought to be found and given the best education for it possible. For we have to meet intelligent people, and we want to do it in a way that will not bring contempt upon the truth, but honor and success. May God give us wisdom to deal with these questions of importance as we should.

G. I. B.

THE GENERAL CONFERENCE ASSOCIATION AND ITS WANTS.

We suppose many of our people have as yet hardly realized the importance of the General Conference Association, and hardly know of the object of its organization. It has existed but a short time, comparatively, a little over a year, and our people have scarcely comprehended what place it is to fill in the work.

We will say, in explanation, that this Association was created to meet a long-felt want. We have never had a legal organization before it covering sufficient ground to meet the wants of the cause financially, which this is designed to embrace. We have stood greatly in need of some legal institution to which our people could loan means, contribute gifts of money and property, and make bequests, wills, etc., for the general interests of the cause, under the control of the General Conference; also an organization to which deeds of property could be given, which could deed to others in return, and which would bear a legal standing in every part of the world.

We have had various legal associations in the past, covering special branches of the work; for example, our Publishing Associations, in Battle Creek and Oakland, to enable us to do the work of printing the truth; educational organizations, to hold property connected with our colleges and academies; also health institutions, legally protected. But any one can see at a glance that each and every one of these has a specific work of its own, and their charter could not be stretched to cover the general interests of the cause everywhere. We have tried the best we could to use these to meet the deficiency heretofore existing, but our necessities compelled us to provide something more general. Hence the General Conference Association.

Many persons who wish to help the cause by their means, but feel unprepared to decide what branch needs it most, can, if they have confidence in the men whom the General Conference entrusts with its

responsibilities, always give to the General Conference Association. This fund is under the control of that committee, who are duly authorized to use such means in the cause according to their best judgment.

Under ordinary circumstances all meeting-houses built by Seventh-day Adventists should be deeded to this Association. Then they are safe, so far as being lost to the cause, in case the members of the church move away or apostatize, so they cannot hold a legal meeting. Yet the members have full control of it while the church exists.

Other property, such as farms, houses, etc., which the owners desire should go to the cause either during their life or at their death, may be deeded to this Association, which could lease, control, or sell the property, and use the proceeds to help the cause, wherever the persons making the transfers chose to have it go. Or if they had no special choice, and wished it to go where most needed, the trustees could use their own judgment freely in disposing of it. We cannot specify in this brief article all the benefits to be derived from this organization, but we are certain they are many, and that if our people come to realize them, they will see in it an important means of good to the cause they love.

We feel confident that a large portion of the beneficences of our people should pass through this agency; for when it is placed in this Association, it can be used in various directions where most needed. If our people had property of value under its control, the missions would be helped from it, and not be dependent on our Publishing Associations or any institution of a limited or specific object. "The General Conference Association of Seventh-day Adventists" can reach the cause in all parts of the world.

There are more or less of our brethren and sisters who have long been in the work, who are old and feeble, and liable soon to pass from earth and close up their life record. These have means which may be on deposit in some of our institutions, perhaps without interest. They love the cause with all their hearts, and wish greatly that their means may go into the cause when they die. Some of these have children who do not feel the same interest in it that their parents do. They would much rather come into possession of this means than to have it go to the cause. Some do not realize that every dollar of this money thus on deposit will be called out of the cause upon their death, unless special care is taken to have it properly arranged before their death. All the rights they possess will descend to their heirs. Case after case has occurred where the wishes of our good brethren and sisters have been entirely thwarted after their death, by their children, even when professed believers. The human heart is very covetous, and many do not know their own hearts. When money is within reach the eyes are blinded, and many will do what they thought they never would do under other circumstances. Our aged brethren and sisters are perhaps feeble, and their children are kind to them, and they are wholly unsuspecting. They fondly think all will come out well, so they leave their property matters without being secured to the cause with any certainty. Tens of thousands of dollars, to our personal knowledge, have thus been lost to the work of God, and disposed of in an utterly different way from that which our brethren supposed would be the case before their death. Such may have credit for good motives, but certainly they did not manifest much wisdom or good judgment.

Let all understand that money on deposit in our institutions, with or without interest, will all go to their heirs upon their decease, unless secured to the cause by will or by some special lawful arrangement. Our aged people who have property they desire to have benefit the cause should transfer such property or secure it in some way to the General Conference Association. Many do not know how to do this, and they dislike to call in worldly men to attend to it. Many of the wills and bequests made are not worth the paper on which they are written. Not one fourth of the wills made will stand the test of law.

We will say to those of our people who may wish to secure their property to the cause, and wish help in so doing, if you will correspond with the General Conference officers, and desire it, we will see that some suitable person is sent to assist you in arranging such matters. We are sure that many thousands of dollars could thus be saved to the cause. Let us be wise stewards, remembering that God owns us and all our property, and that soon we must render to him our accounts.

G. I. B.

WHO CHANGED THE SABBATH?

It is often remarked that new converts are the most zealous. It is also true in general that apostates are the most bitter opponents. To this, however, there are notable exceptions; yet exceptions are never supposed to invalidate a rule. I have spent many years trying to induce people to embrace the present truth, and so hard have I labored to this end that I rejoice in every accession to the church. Of course, I cannot but feel sad over every defection. So deeply do I realize the weakness of human nature that I can well appreciate the exhortation in Gal. 6:1. Even if we cannot restore the erring, we may be led to greater watchfulness by our efforts, not knowing where next the darts of the enemy may be aimed. It is not a strange idea that the faith of every one will be tested; that a shaking time is before us in which, to use the words of Scripture on another subject, only that which cannot be shaken will remain.

There lies before me an article by Eld. D. M. Canright, in which he assails the views held by Seventh-day Adventists on the question, "Who changed the Sabbath?" I am not at all surprised that he tries to make strong assertions uphold weak points. Self-confidence in asserting his positions was his prominent failing, and one which has, no doubt, had much to do in placing him where he now stands. He had an unfortunate peculiarity of setting himself up as a standard of both thought and action for all who came within the range of his influence. But, most unfortunately for him, he made himself the standard for himself as well as for others, and he has not yet nearly reached the position to which such a following will lead him.

He particularly assails us on the above question because, he says, this lies at the foundation of the main point of our faith, that Sunday-keeping will yet become the mark of the beast. Of this he says:—

"My experience is that a belief of this as a fact induces more persons to give up Sunday for Saturday than all other arguments made by the seventh-day people. Convince a man that Sunday-keeping is only a Catholic institution, a rival to the Lord's Sabbath, and hateful to God, and of course, if he has any conscience, he will keep it no longer. Every one of them accepts this as an historical fact in fulfillment of Dan. 7:25. Indeed, this is the one main pillar of their whole system, upon which all the rest depends. If their position on this is false, then their whole system of prophetic interpretation is also false, as they will readily admit."

No, we will not readily admit any such thing. Nor would they who now so gladly publish his articles, because they seem to do injury to Seventh-day Adventism, so cheerfully give them circulation, if they stopped to consider the consequences to which such unguarded declarations lead. It is a fact that the *Bible Banner*, the *World's Crisis*, and other papers which publish his articles, fully agree with us on our "whole system of prophetic interpretation;" but they deny the correctness of our application of a single symbol. And if we could become convinced that our interpretation of Rev. 13:11-17 is wrong, we should still insist that our whole system of prophetic interpretation is right. Ours is the *literal*, as opposed to the *mystical* system of prophetic interpretation. While these papers rest their whole Advent faith upon this same system, they stand committed to the position that, if our application of this symbol of Rev. 13:11-17, and of the mark of the beast which stands connected with it, is wrong, then the whole system of the literal interpretation of the prophecies is false! We do, indeed, claim that our application of this symbol is the logical result of following this system; but we will not be so ungenerous as to hold the papers to which we have referred, to the consequences of that which they have virtually indorsed, namely, if our interpretation of the two-horned beast and the mark of the beast is wrong, then the whole literal system of prophetic interpretation is also wrong. Our system of faith is largely based on our interpretation of this prophecy; but we have never gone so far as to assert that if our faith on this point is wrong, then the whole literal system of prophetic interpretation is false. It has been reserved to Eld. Canright to take that position for us. But as he has copyrighted it, we may not be able to realize the full benefit of it!

Having shown the importance of the question to our faith, he proceeds to combat our claim that the papacy changed the Sabbath to Sunday. On this he says:—

"It would seem that such a bold and radical position should be supported by the clearest and most

abundant evidences. It is a historical fact that Christ, the power of God, changed the Sabbath to Sunday. If this be so, our reliable historical manner, facts, and currence. I have expressly to prove changed the Sabbath to Sunday, 282 simply quoted claim that the Sabbath is all the history point! Yes, scholars for the Sabbath is just this apostate in all that the pope changed eight years ago. I do not."

I have thus shown the complete error of the reader may see graph affords before our view.

1. We learn from what he says the very foundation of our faith "but found it hard on our experience in the strong and clear he preached longing for the could consider confident as he

2. He does say that should give the Scripture claim, that the Sabbath is a gift by very many cates that its ment in the Sabbath it or not, the gin, plain to Bible with a science," will origin, if he God's law re and that the other day to

3. He enters it, when he worship on immediately follow observe it as labor? Eld. not. He knows on the subject seemed for memoration the first, nor the celebrated the venerable adopted by the festival of the people glorified by them in their adoption

4. He says believe, that the first day universal and following the world of God "A day of God be brought ship and the that day. now consider Sabbath, and that day is that they of time of Cor Rome had and put the many in the seventh day Romish Church held at Laod them to suit

5. Before tion, I will

abundant evidence. They claim it is an actual historical fact that at a certain time, about 500 after Christ, the pope did change the Sabbath to Sunday. If this be so, of course they should be able to procure reliable historical proof for it, giving the time, place, manner, facts, and reasons for so remarkable an occurrence. I have before me two books written expressly to prove this assertion. They are, 'Who changed the Sabbath,' 24 pages, and 'Marvel of Nations,' 282 pages. But the only proof offered is simply quotations from Catholic catechisms, which claim that their Church made the change. And this is all the historical proof they can present on this point! Yes, for all that the Sabbatarian writers and scholars for the last 200 years have been able to find is just this and nothing more. Not one single historian in all the annals of the world has ever stated that the pope changed the Sabbath. For twenty-eight years I longed for such a testimony, but found it not."

I have thus largely quoted, as this paragraph gives the complete substance of his whole article, that the reader may see exactly what is his claim. The paragraph affords much food for reflection, and opens before our view a large amount of false reasoning.

1. We learn that for twenty-eight years he longed for what he considered evidence essential to establish the very foundation of the faith that he preached, "but found it not"! While this may or may not be hard on our faith, it is very discreditable to his experience in the ministry, considering that he was so strong and confident in his assertions that the faith he preached was fully and completely proved. His longing for twenty-eight years for proof which he could consider satisfactory shows that he was not as confident as he assumed to be. Is he now?

2. He does not seem to realize that the question that should govern us on all points of duty is, What say the Scriptures? I have always claimed, and still claim, that proof of the real origin of the Sunday-Sabbath is a secondary matter, while it is admitted by very many of its most ardent and learned advocates that its origin cannot be traced to any requirement in the Scriptures. And whether they confess it or not, the fact remains, that it is not of Bible origin, plain to the sight of every one who reads his Bible with any care. A man, "if he has any conscience," will not wait to settle the question of its origin, if he has set before him the evidence that God's law requires the observance of the seventh day, and that the Bible is entirely silent in regard to any other day to be observed as a weekly Sabbath.

3. He entirely evades the issue, instead of settling it, when he offers proof that the Christians met for worship on the first day of the week in the days immediately following the apostles. Query: Did they observe it as a Sabbath, or day of rest from secular labor? Eld. Canright knows very well that they did not. He knows also, if he has ever examined history on the subject, that in those very days Christians assembled for worship on the sixth day also, in commemoration of the death of the Lord, and that neither the first nor the sixth was held as a Sabbath till after the celebrated decree of Constantine for resting on the venerable day of the sun. After that time it was adopted by the Church of Rome, and made the "chief festival of the Church," because it was easier to reach the people if they kept the same day that was popularized by the emperor, and to which they were allied in their adoration of the sun.

4. He surely cannot be so ignorant of history as to believe, though he affirms it, that the observance of the first day of the week as a day of worship was universal among Christians in "the days immediately following the apostles." I am aware that room for a world of quibbling is opened under the expression, "A day of worship;" because in that manner may be brought in the custom of holding religious worship and thence repairing to their usual vocations on that day. But that would be but a cavil, for he is now considering the erection of the first day as a Sabbath, and the fact that they met for worship on that day is not proof, inasmuch as the proof is clear that they did not rest from labor upon it. After the time of Constantine's decree, and after the Church of Rome had adopted it as the day of special observance, and put the seventh day under its ban, there were many in the Eastern churches who still observed the seventh day, who resisted the usurpation of the Romish Church; and the anathemas of the council held at Laodicea were among the means of bringing them to submit to the change.

5. Before presenting direct evidence on the question, I will say something on Eld. C.'s flourish over

our not being able to give time, place, manner, facts, and reasons of the papacy's erecting the Sunday-Sabbath institution. I propose to show that all this can be done, definitely and to a certainty. But I insist that it is not necessary to our position; our faith may be fully and sufficiently established without our doing half that he asks. He will find himself by no means so well prepared to defend the Sunday-Sabbath as we are to assail it. Let us institute a few comparisons:—

Suppose that I owe Eld. Canright a sum of money; in payment I offer him a bill which he claims is counterfeit. In proof he shows: (a.) that the detector gives a very accurate description of the genuine, but this does not resemble it in a single feature. This he thinks ought to settle the matter. (b.) There is a notorious counterfeiter at hand, who has literally flooded the land with counterfeits; and he has executed them so well that the majority prefer them to the genuine. Of course this emboldens him in his work, and he does not deny his occupation; he rather boasts of his skill in counterfeiting. He comes forward and says that he made that bill; he declares that it is one of the best that he ever made. He has even held it up as evidence of his great ability as a counterfeiter. (c.) Ever since it has been in circulation, there have been officers of the Government who pronounced it a counterfeit. It is further proved that its circulation was resisted by the people, but the counterfeiter got together a company of his confederates, and they resolved to boycott, to waylay, to maltreat all those who would not receive it. And it is shown that these were the means by which it came to be regarded as of any value. (d.) It is further shown that in all places where he had the controlling influence, they abused and even put to death those who should be found in possession of the genuine. All this Eld. C. offers, to justify his refusal to accept my bill.

But to this I make reply, that, (a.) we cannot take the word of the counterfeiter, his testimony is ruled out. (b.) It is admitted that everything alleged against the counterfeiter is true, except as regards this particular bill. (c.) It has for so long a time been received as valuable, that custom establishes the fact of its value. Evidences to the contrary are of no weight. (d.) But, as most decisive of all, I call upon Eld. C. to show the time, place, and manner in which this particular bill was made; he must show the identical tools which were used, and he must plainly declare the facts and reasons which induced the counterfeiter to make this bill. I do not claim that all this can be done in regard to the other counterfeits; it is enough that they stand condemned by the detector. But this is an exceptional case. In regard to this bill I say that he must either show all this, or accept the bill, or lose his debt.

After all this array of "proofs," it is just possible that Eld. Canright might prove so exacting as to still refuse to receive the bill. But every one will acknowledge that he would only be notional in so doing. It is so out of harmony with his claim in parallel cases!

6. To show that I am correct in saying that his claim in regard to this particular institution is exceptional and unreasonable, I now call upon him to show the origin of infant baptism. Let him declare to us the time, place, and manner in which it was instituted. I shall not accept, as proof in the case, instances of its being practiced; these are evidences of its existence, but not of its institution or origin. Let him show the particular facts and reasons which first led to its practice, and when I prove that it was practiced in the days immediately following the apostles, as I hereby offer to do, let him accept it as a valid, Christian ordinance, or renounce the untenable ground upon which he stands. Nor can he evade this by saying that it may be proved that they held meetings for worship on Sunday earlier than the time of the first mention of infant baptism, for meeting for worship on that day gives it no pre-eminence over the sixth day, on which also they held meetings; and I offer to prove that infant baptism was practiced nearly two centuries before there was any observance of the first day, any rest from secular labor required upon it, or any church law or constitution for its observance. If he doubts my ability to do this, it can easily be tested. I am willing to be held to all my offers whenever he comes forward to give the counter evidence.

J. H. W.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*Al'Chicque.*

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

687.—PAUL'S INSTRUCTIONS TO THE ROMANS RELATIVE TO JEWISH CUSTOMS.

Please explain Rom. 14:1-6.

C. F. W.

From this and the following chapters it is evident that there was considerable misunderstanding between the Jewish and Gentile Christians at Rome, relative to certain customs which were sacredly observed by the one, and disregarded by the other. The principal subjects of dispute were concerning meats and days. The converted Jews, retaining a veneration for the laws of Moses, abstained from certain meats, and rigidly observed certain feast, or festival days; such, probably, as the passover, Pentecost, feast of tabernacles, new moons, jubilee, etc. The converted Gentiles, not understanding that the Christian religion laid them under obligation to such ceremonial points, paid no regard to them. Thus these matters were causing trouble with the church at Rome, and the purpose of Paul's language, as recorded in this chapter, is to reconcile the believers there to each other. He endeavors to show them that those things, not essential in religion, where both parties in their way of thinking might have honest purposes, should not hinder Christian fellowship and love; but that they should mutually forbear, and make due allowance for each other. By reading the 13th verse, it will be seen that he exhorts them not to "put a stumbling-block or an occasion to fall" in each other's way.

688.—THE MANNER OF JUDAS' DEATH, AND THE DISPOSITION OF THE MONEY HE RECEIVED FOR BETRAYING CHRIST.

1. How can Matt. 27:3-5 be harmonized with Acts 1:16-18?

2. Where does Acts 1:18 have its application? W. B. W.

1. It is taken for granted that the points of difficulty that present themselves in comparing the passages referred to, are the manner of Judas' death and the disposition of the money that he received for betraying his Lord. Matthew states that he returned the money to the chief priests and elders, and then went and hanged himself. The account in Acts states that he "purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." First, as regards the manner of his death: Commentators quite generally agree that the two statements are reasonably harmonized by concluding that when Judas hanged himself, the rope or cord by which he was suspended, or the limb to which it was fastened, broke, thus causing him to be precipitated headlong, with the result named in Acts. In the event of such a circumstance, there would of necessity be a disagreement as to the immediate cause of his death. Secondly, as to the disposition of the money: The statement is very explicit in Matthew that Judas left the money with the chief priests and elders, and the 7th verse states that they bought the potter's field with the same. How, then, was the writer of Acts justified in saying that Judas purchased the field with it? In ordinary conversation, we often attribute to a man what is the consequence of his actions, though no such consequence may have been intended by him. When a man engages in a very hazardous enterprise, we say that "he has gone to seek his death;" of one whose conduct has been ruinous to his character and reputation, "he has disgraced himself." These natural and unavoidable consequences of the actions of people, were entirely undesigned by them; and yet we speak of them as though voluntarily and designedly procured by them. So of Judas and the purchase of the potter's field; its purchase was a direct consequence of his act in selling his Lord for thirty pieces of silver, and in this light it was proper for Luke to speak as he did in Acts. It was characteristic of Luke to connect causes with their ultimate results.

It is hardly reasonable to suppose that the chief priests and elders consummated the purchase of the field until after Judas had hanged himself; but it may be conjectured that Judas contemplated the purchase, and that the chief priests and elders were aware of his intentions, and only completed the bargain that he began.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

TRUST.

WHY fret thee, soul,
For things beyond thy small control?
Do but thy part, and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed, and wait in peace
The Lord's increase.

Canst thou divine
The miracle of shower and shine?
The marvel of recurrent spring
That from the thorn can roses bring?
The ebb and flow of tides that keep
Time through thy sleep?

Not one of these
But balks thee with its mysteries!
Give, then, thy labor to an end
Thou canst not clearly comprehend,
Content that God, who knoweth best,
Shall do the rest.

—Kate Putnam Osgood.

THE WORK IN EUROPE.

SWITZERLAND.—For two weeks and a half I have been in Basel. The work of revising our books has proceeded well, so far as we have gone, but it is a slow work, and we have not reached so far as we desired. The opportunities I have had here in meetings and counsel have been both interesting and profitable to me.

The hands in the office are busily engaged, and the bookbinders have more work than they can do. Last Sabbath eight persons were baptized and received into the church, which now numbers eighty members. In the afternoon the ordinances were administered. We realized the nearness and blessing of God in these meetings. Sunday evening the tract society held its quarterly meeting. The members have been successful in their labor, and it was interesting to hear their reports. Six brethren and sisters are canvassing in Basel, and are having good success. Some of them take more orders than any of our colporters in Northern Europe have been able yet to do. This is all the more gratifying because in Basel there is more prejudice against our work than in any other place in Switzerland.

SWEDEN.—Bro. Johnson writes that a church has been organized in Boda, with sixteen members. One brother came thirty miles to be baptized. In Stockholm the brethren are of good courage. They have been to heavy expense to furnish their new hall and pay the rent three months ahead, but they have offered so willingly that it is all paid. The colporters feel encouraged. Since New Year's they have received for books and subscriptions, \$3,500. In several places where they have labored, some persons have embraced the truth, in one place as many as five. Several have expressed a desire that tent meetings be held there next summer.

Oct. 5. J. G. MATTESON.

WORK AMONG THE SCANDINAVIANS.

SINCE I landed in this country, Aug. 11, I have been continually engaged in attending camp-meetings till last week. I attended camp-meetings in the following order: Massachusetts, Ohio, Illinois, Minnesota, Colorado, Nebraska, and Michigan. I am very thankful for the degree of the blessing of God that we have seen manifested. Several of these meetings were the largest and the best meetings of the kind that I ever attended. The Lord came very near to his people, and our hearts were made to rejoice in his love. In Nebraska, Scandinavian meetings were held every day. Bro. O. A. Johnson had the charge of these. I spoke to the brethren and sisters on several occasions. There seemed to be quite a good interest. I was very glad to meet some of our brethren from Kansas. In Illinois, also, there were Scandinavian meetings. Bro. Lewis Johnson had charge of them. In Michigan there were not so many Scandinavians in attendance. We held meetings with them every day, and enjoyed some of the blessing of God. The camp-meeting in Michigan was the largest ever held by our people. The Spirit of the Lord came very near, and the best of union, harmony, and love was manifest from first to last. We all felt it was one of the best camp-meetings that had ever been held in Michigan. Bro. Butler, who had been in poor health during a large part of the summer, was much improved, so that he took an important part in the labor and the interests of the meeting, and enjoyed freedom in his work.

From Michigan I came to Wisconsin, to attend the meeting appointed at Poy Sippi, Oct. 8, 9. This was intended especially for our Scandinavian people. The time for the meeting was short, only two days. Sabbath morning being the regular time when the

Americans used the church, I spoke to them in English, and in the afternoon I spoke to the Scandinavians. The Spirit of the Lord was present with us. On Sunday we had three meetings. But when we had to close the meetings and separate, we felt that we were just getting into a place where we could work to the best advantage. I am indeed sorry that I have so little time to give to each place. I was very glad to meet these friends once more. May the Lord greatly bless the church at Poy Sippi. My heart was especially touched to see the large number of young people who are just growing up to manhood and womanhood. How anxious I feel that they may get the real burden of the work! How much good they could do if they would consecrate themselves to the work of God, and take hold of it in the same way that the Master did! May the Lord bless the young people of Wisconsin.

I left Poy Sippi early Monday morning, and on my way to Madison and Minnesota I stopped off at Ft. Atkinson, and visited my aged father for two hours. I felt very sorry that I could not have more time to visit loved ones. I was very thankful to find father so much improved. When I last met him, shortly before I went to Europe, he was suffering with rheumatism, lying on the bed as helpless as a child. We had a season of prayer for him at that time, and we had the evidence that God would raise him up, and that once more we should see him able to go about among the brethren. We did not see this accomplished all at once, but our faith has been verified, and for some time father has been able to be about, and once more take his place in the church, to his own comfort and their encouragement. He is very happy, and seems to enjoy a perfect trust in God. May the Lord greatly bless and encourage him in his old age.

In the evening I met some of the friends at Madison, and then took the train for Minneapolis. I spent two days there, Oct. 11, 12. I met a number of our Scandinavian laborers at this place—Brn. Lewis Johnson, Rosqvist, Norlin, and Emil Johnson; also a number of the brethren who have lately embraced the truth in St. Paul. I am thankful for the advancement that the good work is making in Minnesota. I had not seen our new church at Minneapolis, and the arrangement of the depository, etc. They were just laying the foundation when I went away. Oh, if our brethren could only wake up to see all the facilities that God is placing in our reach! But in every way we see the providence of God far ahead of us. May the Lord increase our faith more and more, and our works accordingly.

In company with Henry Johnson, from Wisconsin, I reached Vilas, Dak., yesterday morning. Here is a general meeting of the Americans, Germans, and Scandinavians. We hope that we may see and realize much of God's blessing before the meeting closes. From here we go to Iowa. O. A. OLSEN.

INDIANA CAMP-MEETING.

This meeting was held on the exposition grounds in the city of Indianapolis. The location was a very pleasant one. The State fair having just closed the week before, the grounds were in a bad sanitary condition, which caused our brethren considerable extra work. It was the largest meeting ever held in the State. Last year at Wabash there were seventy tents pitched upon the ground. This year there were 103 tents.

The ratio of increase of attendance at the camp-meetings has been about the same at most of the meetings attended this year, which is one evidence of growth in the various Conferences. I reached the ground on Friday evening of the week of the workers' meeting. Eld. G. B. Starr, with some of the Indiana brethren, had been giving daily instruction to those in attendance at the workers' meeting. About 250 were present when I arrived at the camp. The meeting the next day was one of marked interest. At 2:30 p. m. a testimony from Sr. White was read, pointing out some of the sins of the people of God at this time. A Conference meeting followed, which continued for about two hours, and was of more than ordinary interest. Then the congregation were separated, and the ministers, city mission workers, and canvassers constituted one company, while the rest of the congregation occupied the large tent. These meetings continued till about nine o'clock p. m. Confessions, with weeping and mourning for sins, showed the power of God's Spirit attending the words of reproof and warning.

Elds. E. W. Farnsworth and S. H. Lane and Bro. C. Eldridge reached the ground on Tuesday night. Some thirty or more start out from this meeting to engage in the canvassing work.

Sabbath morning was spent in reading from the "Testimonies." In the afternoon a special effort was made to help the people. Two hundred or more came forward for prayers. The interest was such that we could not dismiss the meeting till some time after the close of the Sabbath. Confessions were made by believers, while others were seeking God for the first time or making their first open confession of faith in the truths of the Third Angel's Message. The meeting was one which will long be remembered, we trust, by the Indiana Conference.

The attendance from the city was not large, although Sunday afternoon the tent was well filled. Monday morning nearly \$4,000 were subscribed for home and foreign work, in about equal proportions. Our brethren have undertaken the work of building a church and mission house in Indianapolis. This work is well under way, and will make a central location for the depository and a good point for city mission work. Eld. H. Peebles' death will, for the time being, necessitate the closing of the mission. Proper help will be secured as soon as possible, when the work will be continued.

The brethren and sisters were glad to see Eld. S. H. Lane in their midst once more. His report of the work in England was full of interest.

Monday about twenty went forward in the ordinance of baptism. Monday night, at the close of an impressive discourse on consecration, by Eld. Farnsworth, Bro. O. C. Godmark was ordained to the sacred work of the gospel ministry. This was an impressive occasion, and the Spirit of the Lord was present to melt many to tears. The parting meeting was one of deep feeling. Thanksgiving and praise were expressed by many for correction and instruction received at the meeting. I have been present at meetings where there seemed to be more joy, but I believe this to be one of the most profitable meetings I have attended the present season. The brethren and sisters separated with increased faith and courage. May God continue to bless the work in Indiana. R. A. UNDERWOOD.

RECENT CAMP-MEETINGS IN IOWA.

THE series of camp-meetings for Iowa closed at Fairfield, Oct. 11. These meetings were not as largely attended as we had hoped, but they were excellent meetings, and we trust were profitable to all who attended. The rainy weather hindered much. Eld. Louis Johnson rendered excellent help in the Scandinavian tongue, at Harlan and Algona. L. T. Nicola assisted at Harlan instead of Bro. Morrison, who was deprived of the privilege of laboring at this meeting on account of sickness. About \$1,300 were pledged at these meetings to support the cause, \$620 of which were pledged at Harlan. I. J. Hankins assisted at Algona; R. C. Porter and J. S. Hart, at Winthrop; R. C. Porter, C. A. and Judson Washburn, and J. O. Beard, at Fairfield.

The preaching at these meetings was mostly practical, and directed mainly to our people. The outside attendance was fair at Harlan, and good at Fairfield. The meetings were a little late in the season. We find many openings for the word. The harvest is plenteous, but the laborers are few.

W. R. Smith, State agent, attended all these meetings, and rendered efficient service in organizing several companies of canvassers, and in deciding many of our intelligent young men and women to give themselves to the work. This is becoming a hopeful feature of our work. He also attended to the sale of books, and was a valuable help at these meetings.

The Sabbath-school cause, also, received attention, and was looked after at Algona and Fairfield by the president of the Iowa S. S. Association, Mrs. P. A. Holly. The donations were liberal, and all went to the South African Mission. We were sorry in not meeting some of our good brethren living near these meetings. Our brethren were of good courage, and the social meetings were spirited and full of life. The truth is onward in Iowa. Brethren, let us be more active and faithful. Time is short, and the moments of probation are passing rapidly. Let every one find some place to work, and assist in the good cause. L. McCoy.

Oct. 14. J. H. MORRISON.

INDIANA CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the Indiana Conference was held at Indianapolis, in connection with the camp-meeting. The first meeting of the session was called to order by the President, Sept. 29, 1887, at 8 A. M. The business of the session occupied the time of seven meetings, the last being held Oct. 10, at 9 A. M. The following committees were appointed: On Auditing, Isaac Zirkle, John H. Charles, Thos. Johnston, Charles Bartley, John Murphy, and Wm. McCurdy; on Resolutions, J. P. Henderson, D. H. Oberholtzer, and J. W. Covert; on Credentials and Licenses, Wm. Hill, J. P. Henderson, A. W. Bartlett, R. A. Underwood, and J. W. Covert; on Nominations, W. R. Carpenter, Isaac Zirkle, N. W. Kauble, J. Murphy, and J. H. Charles.

The report of the Committee on Resolutions was as follows:—

Resolved, That we recognize God's care over us during another Conference year, and acknowledge our gratitude for the evidences of his love and care.

Resolved, That this body recommend the plan of preparing the field for ministerial and tent labor by having it thoroughly canvassed for our publications before entering it.

Resolved, That we request all those who have past pledges unpaid, to make every possible effort to pay the same immediately.

Resolved, That when a church newly organized requests

to be admitted into the statement of their organization, the names of the members, and also send delegates.

Resolved, That a building to take charge of the tent belonging to the Conference.

Resolved, That we unscientifically regard for the Tim. 2:9 and 1 Pet. 3:8 regard to plainness of dress works.

Resolved, That we do not regard the death of our dear sister, E. M. as an affliction.

Resolved, That we do not exist among the people. Sr. E. G. White are free to hear the timely advice.

Resolved, That such an executive committee as shall decide upon, shall the canvassing field, think best.

Resolved, That we do not lie season of the year.

Whereas, The canvassers as to demand an agent; therefore—

Resolved, That it is should be relieved from vent him from giving branch of the work.

Resolved, That the Indiana Conference be amended as to read instead of "an Executive Conference committee church.

Resolved, That a president, a secretary and a tent master be

Resolved, That the Conference committee help as is needed to

The thirteenth of the tenth, fourteen

Voted, That we Indiana Conference General Conference

The Committee reported the following: J. P. Henderson, Wm. Hill, J. W. Purdham; for order mark; for license P. G. Stanley, ad accepted.

The following was accepted: Secretary, John Hill; Executive Oberholtzer, Wm. Thomas Johnston, John Johnston, John Murphy, Beem meeting Committee Martindale, John Stewart.

Very much in the discussion of fore the body.

into the Conference Bogdstown, Hort Olive Branch, ad

W. A. Young

COLORADO

THE fifth annual conference was held at Greeley, Colo.

FIRST MEETING

President, Eld. Wm. count of sickness other members.

J. D. Pegg and gates were present vote of the deputation chair. On motion the classed and another the

On motion, the to appoint the

Adjourning to SECOND MEETING

of the last annual On motion, the into the Conference

Moved, That to take part in

The committee Committee on son, William C

to be admitted into the Conference, they present a written statement of their organization, specifying the number of members, the names of officers, the number paying tithes, and also send delegates with proper credentials.

Resolved, That a building committee of seven be appointed to take charge of the buildings now in process of erection, belonging to the Conference, in the city of Indianapolis.

Resolved, That we urge upon all our people a more conscientious regard for the admonitions of the apostles in 1 Tim. 2: 9 and 1 Pet. 3: 3, and of the "Testimonies," in regard to plainness of dress, and that they show the same by works.

Resolved, That we deeply lament the death of Eld. H. Peebles, and that the sympathy of this body be extended to our dear sister, E. M. Peebles, and her children, under their affliction.

Resolved, That we fully believe that the spirit of prophecy exists among the people of God; and that the testimonies of Sr. E. G. White are from the Lord; and that we will take to heart the timely admonitions sent by her to this meeting.

Resolved, That such workers in the employ of the Conference committee as said committee and the State agent shall decide upon, shall spend such portion of their time in the canvassing field as the Conference committee may think best.

Resolved, That we appoint our camp-meetings at an earlier season of the year.

Whereas, The canvassing work has grown to such proportions as to demand the undivided attention of the State agent; therefore—

Resolved, That it is the sense of this Conference that he should be relieved from all duties that will in any way prevent him from giving his whole time to this important branch of the work.

Resolved, That Article II. of the constitution of the Indiana Conference of Seventh-day Adventists be so amended as to read "an Executive Committee of five, instead of "an Executive Committee of three."

Resolved, That two, at least, of the five constituting the Conference committee, be of the lay members of the church.

Resolved, That a camp-meeting committee consisting of a president, a secretary, a treasurer, a locating director, and a tent master be appointed; and farther—

Resolved, That said committee, in connection with the Conference committee, be empowered to select such other help as is needed to successfully conduct the camp meeting.

The thirteenth resolution was laid on the table, the tenth, fourteenth, and fifteenth were defeated.

Voted, That we recommend that our brethren in the Indiana Conference deed their church property to the General Conference Association.

The Committee on Credentials and Licenses reported the following: For credentials, Wm. Covert, J. P. Henderson, D. H. Oberholtzer, A. W. Bartlett, Wm. Hill, J. W. Covert, N. W. Kauble, and B. F. Purdham; for ordination and credentials, O. C. Godsmark; for license, F. M. Roberts, C. M. Shortridge, P. G. Stanley, and C. F. Jenkins. The report was accepted.

The following report of the Nominating Committee was accepted: For President, Eld. Wm. Covert; Secretary, John W. Moore; Treasurer, Eld. Wm. Hill; Executive Committee, Wm. Covert, D. H. Oberholtzer, Wm. R. Carpenter, N. W. Kauble, and Thomas Johnston; Building Committee, Thomas Johnston, John W. Johnston, Isaac Zirkle, John Murphy, Beem Craig, and Wm. Mc Curdy; Camp-meeting Committee, Joel Yeager, P. J. Stanley, C. S. Martindale, John Ellis, Andrew Blake, and H. M. Stewart.

Very much important thought was brought out in the discussion of the various measures brought before the body. Eight new companies were admitted into the Conference; viz., Wabash, Logansport, Boggstown, Homer, Barber's Mills, South Milford, Olive Branch, and Terhune.

WM. COVERT, *Pres.*

W. A. YOUNG, *Sec.*

COLORADO CONFERENCE PROCEEDINGS.

THE fifth annual session of the Colorado Conference was held in connection with the camp-meeting at Greeley, Col., Sept. 6-13, 1887.

FIRST MEETING, SEPT. 6, AT 5 P. M.—The President, Eld. William Ostrander, being absent on account of sickness, the meeting was called by the other members of the Conference committee, Elds. J. D. Pegg and C. P. Haskell. Twenty-one delegates were present, representing four churches. By vote of the delegates, Eld. Pegg was called to the chair. On motion, a brother was allowed to represent the classes at Surface Creek and Clear Fork, and another the company in the San Luis Valley. On motion, the Conference committee was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., SEPT. 7.—Minutes of the last annual session were read and accepted. On motion, the church at Fort Collins was admitted into the Conference.

Moved, That the ministers from abroad be invited to take part in the deliberations of the Conference.

The committees were then announced as follows: Committee on Auditing, Elbridge Green, J. B. Wilson, William Caviness, William Hankins, J. M. Green,

E. Vandermark; Committee on Resolutions, R. M. Kilgore, Dr. H. Stearns, Geo. W. Green; Committee on Nominations, E. Green, J. B. Wilson, Dr. H. Stearns; Committee on Licenses and Credentials, O. A. Olsen, E. Green, J. M. Green.

Meeting adjourned to call of Chair.

THIRD MEETING, AT 4:30 P. M., SEPT. 9.—Committee on Resolutions submitted a partial report, as follows:—

Whereas, We believe the health reform to be an important branch of the Third Angel's Message, designed of God for our physical and spiritual benefit; and—

Whereas, We believe that the health and temperance work may be the means of removing prejudice and bringing the truth before the better classes; therefore—

Resolved, That we as a people will give to this work our hearty support, and put into practice the principles of Christian temperance, as given through the testimonies of God's Spirit; and be it further—

Resolved, That we urge the importance of the circulation of our health literature among our own people and also those not of our faith.

Whereas, There is a great demand among us for educated and trained workers, who can labor in an intelligent and efficient manner in every department of the cause; and—

Whereas, There are now schools in operation at Battle Creek and Healdsburg which were established with this special object in view; therefore—

Resolved, That we will encourage our young men and women of this Conference to attend one of our colleges, and qualify themselves to act some part in connection with the Third Angel's Message; and that we will aid them by our prayers and our means.

A motion to consider the resolutions separately before adopting them prevailed.

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., SEPT. 11.—Committee on Nominations reported as follows: For President, Eld. C. P. Haskell; Conference Committee: C. P. Haskell, E. Green, J. R. Palmer; Treasurer, Mrs. Geo. W. Green; Secretary, J. W. Horner. The names were separately considered, and the report was adopted. The first resolution was then read and spoken to by R. M. Kilgore, F. E. Belden, Dr. Stearns, and others, and unanimously adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT 8 A. M., SEPT. 12.—A re-reading of resolution second was called for, and after being discussed by Eld. Kilgore and Bro. F. E. Belden, it was adopted.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 12.—Committee on Resolutions reported further, as follows:—

Whereas, The funds of the Conference are not sufficient to pay for labor performed; therefore—

Resolved, (1.) That wherein an honest tithe is not returned to the Lord's treasury, we return it with humility of heart, cease to rob God, and from this time render to God an honest tithe, that there may be meat in his house; (2.) That we make up the present deficiency by free-will offerings to the amount of \$600; (3.) That this amount be apportioned among the different churches, according to their several ability, by the Conference committee, and this matter thus be taken up all over the Conference, and each one do his part immediately with cheerfulness.

This resolution, after being spoken to, was adopted by a rising vote of the congregation. Resolution four was then read, as follows:—

Whereas, Our Conference tents now in use are badly worn and not serviceable; therefore—

Resolved, That we authorize the Conference committee to purchase a fifty-foot top, to combine with the wall which we have, and which is still serviceable.

Adopted after a brief discussion.

Resolved, That it is the sense of this Conference that mission workers and agents who are in debt to the T. and M. Society for books which they have sold, should promptly pay their indebtedness, that the Tract Society may be enabled to pay its indebtedness to the office of publication.—Adopted.

Resolved, That the Conference permit the State agent to use, during the summer and fall, what Conference family tents he may need for the use of canvassing companies.—Adopted.

Resolved, That the Colorado Conference loan to the State agent, for the assistance of worthy persons who desire to engage in the canvassing work, such an amount as in his judgment, with the consent of the Conference committee, is deemed necessary for this purpose.

Whereas, Eld. G. W. Anglebarger and wife have come among us from another State, by the advice and counsel of the leading brethren; therefore—

Resolved, That this Conference invite Eld. Anglebarger and wife to engage freely with us in the work of spreading the message within the limits of our State.

Adopted after a few brief remarks. Committee on Nominations further reported: For Delegate to the General Conference, J. D. Pegg; Camp-meeting Committee, J. W. Horner, Leander Green, and R. Peterson. Committee on Licenses and Credentials reported: For credentials, J. D. Pegg, C. P. Haskell, and Geo. O. States; for ministerial license, J. R. Palmer, H. F. Stureman, Dr. H. Stearns.

Adjourned *sine die*.

J. D. PEGG, *Pres. pro tem.*

J. W. HORNER, *Sec.*

NEW YORK CONFERENCE PROCEEDINGS.

THE twenty-sixth annual session of the New York Conference was held on the camp-ground at Utica, N. Y., Sept. 5-13, 1887.

FIRST MEETING, AT 5 P. M., SEPT. 5.—President in the chair. After the opening exercises, the roll of churches was called, and twenty-two delegates, representing fourteen churches, presented credentials. The Watertown church was received into the Conference by vote. The Chair being authorized to appoint the usual committees, named the following: On Nominations, Eld. F. Wheeler, David Carr, A. H. Robinson; on Credentials and Licenses, J. E. Swift, S. N. Walsworth, N. S. Washbond; on Resolutions, M. C. Wilcox, E. W. Farnsworth, A. E. Place; on Auditing, David Carr, S. N. Walsworth, Daniel Bowe, Geo. A. Rea, Irving Whitford, L. R. Chapel. In the counsel given to the committees, the Chair asked the Committee on Nominations to recommend some other person to fill his place, if consistent to their mind. A recommendation by Bro. Kinne, that some member of the Conference committee be designated to act in the place of the President, upon the incapacity of the President to act, was referred to the next meeting for consideration.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., SEPT. 8.—Four other churches were represented, and twenty delegates presented credentials. The brethren from abroad and all members in good standing were invited to take part in the deliberations of the Conference.

The Committee on Resolutions reported the following:—

Resolved, That in view of the special testimony given last January to the N. Y. Conference, we express our heartfelt thanks to God for once more speaking to us through his chosen servant; that we acknowledge the warning and reproof to be very timely to us, and that we will make earnest efforts in seeking God for help, that the future may show that the testimony has not been given in vain; and further—

Resolved, That we thank God for the good that has already resulted from it.

Whereas, Much valuable time has been used in the past in the matter of auditing accounts during camp-meetings, by our brethren whose time is needed for other important matters, thus detracting from the spiritual interests of the camp-meeting; therefore—

Resolved, That the churches of this Conference be instructed to elect delegates to the annual Conference at the quarterly meeting preceding the camp-meeting; that the names of those delegates be immediately sent to the Secretary of the Conference, and that the President of the Conference be empowered to appoint the Auditing Committee from these delegates, who shall audit all accounts during the workers' meeting preceding the camp-meeting; that the precious time of the camp-meeting may not be used for auditing work.

Resolved, That we recommend that our laborers in the employ of the Conference be urged to promptness in reporting, so that the Auditing Committee be not hindered in their work.

Resolved, That as far as consistent, all ministers, workers, and delegates, and a large number of our leading brethren and sisters of the Conference be on the ground the first day of the workers' meeting.

Resolved, That the Camp-meeting Committee and the managers of the provision-stand and dining-hall be on the ground the week previous, to make such preparations as are necessary.

These resolutions were spoken to by several brethren, and passed unanimously, the first, by a rising vote of the congregation.

Adjourned to call of Chair.

THIRD MEETING, AT 6 P. M., SEPT. 8.—The President stated that the object of this meeting was to decide how many should be sent as delegates to the General Conference. It was moved that we send one delegate. After remarks by Eld. Underwood concerning what proportion of a full delegation other Conferences were expecting to send, and by Eld. Farnsworth, in regard to the benefit it would be to us to become acquainted with the work and burdens of our brethren in other fields, the motion was carried.

Adjourned to call of Chair.

FOURTH MEETING, AT 10:30 A. M., SEPT. 9.—This meeting was called in the interests of the educational work. The Committee on Resolutions presented the following:—

Whereas, There is a crying need of educated workers in the different branches of the cause of God; and—

Whereas, There is ample provision for the education of such within easy access, at our South Lancaster Academy; therefore—

Resolved, That all worthy persons having means of their own should be urged to attend this school.

Resolved, That such as have not means be assisted; further—

Resolved, That if any desire to attend the College at Battle Creek, we will encourage them to do so.

Resolved, That we recommend the *True Educator* as a valuable periodical for all of our people; further—

Resolved, That we heartily indorse its use for missionary purposes, especially among the educated.

Bro. E. M. Morrison stated, that, according to the

"Testimonies," God's people would leave the large cities before leaving smaller towns, and that if the educated classes in these cities are reached, it will be because we have educated workers; thus showing the necessity of proper persons preparing themselves for this work at once. Eld. Farnsworth spoke of the difference between our schools and the public schools, and made other remarks of interest. Eld. E. E. Miles spoke at some length in the interests of the South Lancaster Academy.

FIFTH MEETING, AT 10:15 A. M., SEPT. 12.—The last three resolutions under discussion at the adjournment of the previous meeting, were adopted by vote. The Committee on Resolutions added the following to their report:—

Whereas, Persons of real merit are frequently hindered by financial embarrassment from entering the canvassing work; and—

Whereas, The tract society asks aid for such individuals from the Conference; therefore—

Resolved, That it is the sense of this body that the Conference committee should be empowered to loan to the State agent, from time to time, such sums of money as in their united judgment is advisable, to enable worthy persons to enter the canvassing field.

Resolved, That the family tents owned by the Conference be placed at the disposal of the State agent during the summer and fall, when not in use by the Conference, for the use of companies engaged in the canvassing work.

Resolved, That the Conference audit the accounts of the leaders of canvassing companies, for the time actually spent and expense incurred by them in assisting beginners when acting under the advice of the State agent.

These resolutions were adopted.

The Committee on Nominations presented the following report: For President, Eld. M. H. Brown; Executive Committee, M. H. Brown, P. Z. Kinne, A. E. Place, W. H. Eggleston, N. S. Washbond; Secretary, J. E. Swift; Treasurer, Geo. A. Rea; Auditor, H. E. Robinson; Delegate to General Conference, M. H. Brown; Camp-meeting Committee, F. M. Wilcox, Wm. Hubbard, Wm. E. Lucas, O. E. Tuttle, O. M. Ross. The names were considered separately, and the report was adopted.

The report of the Committee on Credentials and Licenses was given as follows, and adopted: For credentials, R. F. Cottrell, F. Wheeler, C. O. Taylor, H. H. Wilcox, M. H. Brown, A. E. Place, H. E. Robinson, J. E. Swift, and M. C. Wilcox; for ministerial license, J. V. Willson, F. M. Wilcox, P. Z. Kinne, and Benjamin Holmes; for colporter's license, Wm. H. Wild, Wm. E. Tyrel, Wm. Hubbard, O. M. Ross, O. E. Tuttle, S. N. Walsworth, N. S. Washbond, and Alex. Gleason.

The Treasurer's report was as follows:—

Cash on hand Sept. 14, 1886,	\$89 16
Received during the year,	6,688 97
Total,	\$6,778 13
Paid out during year,	6,604 78

Cash on hand to balance, Sept. 1, 1887, \$173 35

The Auditor, after carefully examining the accounts of the President and Treasurer of our Conference, affirmed that he had found them to be faithfully kept.

Conference then adjourned *sine die*.

M. H. BROWN, Pres.

J. E. SWIFT, Sec.

N. Y. H. AND T. ASSOCIATION PROCEEDINGS.

THE ninth annual session of the New York Health and Temperance Association was held in connection with the camp-meeting at Utica, Sept. 6-13, 1887. The first meeting was called Sept. 6, at 11:15 A. M. President in the chair. Meeting opened by singing, and prayer by Eld. H. E. Robinson. Minutes of last session were read and approved. The Chair was empowered to appoint the usual committees. The following persons were named: On Nominations, A. E. Place, Wm. Treadwell, J. V. Willson; on Resolutions, M. C. Wilcox, H. E. Robinson, Geo. A. Rea. The standing of the Association showed the number of full members to be 329; pledge members, 165; clubs, 11; new subscriptions to *Good Health* during the year, 300; renewals, 50; pages of Health Science Leaflets sold, 135; cash on hand, \$24.34. The Chair made remarks concerning the importance of the temperance work, and the necessity of having a president who can devote his whole time to this work. He also urged the members to greater earnestness and activity in this branch of the Lord's work.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 11.—The Committee on Nominations gave a partial report, as follows: For President, J. E. Swift; Secretary, Ella M. Swift. These were each elected by a separate vote. Committee on Resolutions presented the following:—

Whereas, Health and temperance is a part of good religion, and its principles a part of the truth of the Third Angel's Message; and—

Whereas, The union of forces actuated by the same motives, and engaged in the same work, is better than disunion; therefore—

Resolved, That we recommend that the health and temperance work be given its due attention in our tract and missionary meetings.

Resolved, That we urge all friends of health and temperance reform in our tract societies, to put forth greater efforts in the circulation of our excellent journal, *Good Health*, also in the distribution of the Health Science Leaflets, and our other excellent health and temperance publications.

Resolved, That the Executive Committee of this Society lay plans so that this Society shall be represented at all important meetings of the W. C. T. U. and prohibition party.

Resolved, That when it is possible and expedient, a wise protest be made at these meetings against the union of church and State to which these great temperance organizations are committing themselves, so as to enlighten them in regard to these great questions of conscience, and that we may not be misunderstood in refraining from giving our support to the temperance question when connected with religious questions which lie between man and his Creator.

These resolutions were spoken to by Elds. M. C. Wilcox, A. E. Place, and others, and were unanimously adopted. An invitation was given to all who desired to become members of the Society, to do so. Fourteen desired full membership, and five signed the anti-rum and tobacco pledge.

Adjourned to call of Chair.

THIRD MEETING, AT 5:30 P. M., SEPT. 12.—The Committee on Nominations presented the remainder of their report, as follows: For Executive Committee, M. H. Brown, H. E. Robinson, and N. L. Burdick. These persons were unanimously elected, after which the Society adjourned *sine die*.

J. E. SWIFT, Pres.

ELLA M. SWIFT, Sec.

News of the Week.

FOR WEEK ENDING OCT. 21.

DOMESTIC.

—California expects to entertain 100,000 tourists from the East this winter.

—Petroleum has been discovered at Hutchinson, Kan., at a depth of 820 feet.

—The estimated yield of wheat in Michigan this year is a little less than 23,000,000 bushels.

—Diphtheria is raging to an alarming extent at Rampo, N. Y., and all the schools have been closed.

—The business portion of Oelwein, Iowa, was destroyed by fire late Tuesday night. Loss, \$40,000.

—Several hundred carpenters are on a strike at Sharon, Pa. They demand that nine hours shall constitute a day's work.

—Mrs. John Jacob Astor eats only the plainest kind of food, but pays her cook \$7,000 a year. She is a sufferer from dyspepsia.

—The Fulton Iron Works and the California Car Works, at San Francisco, Cal., were destroyed by fire Wednesday night. Loss, \$250,000.

—An incendiary fire destroyed forty buildings in the town of Marinette, Wis., Thursday morning. Loss, \$350,000, with slight insurance.

—An epidemic of typhoid fever is doing deadly work at Cowden, Ill. It attacks young and old alike, and a large per cent of the cases prove fatal.

—The art of paper making has reached such a stage of perfection that a tree may now be cut down and thirty-six hours later appear as a printed newspaper.

—A fishing schooner which arrived at Gloucester, Mass., Tuesday, reports falling in with a deserted French sloop, in the cabin of which were ten men drowned.

—Near Greenville, S. C., Thursday morning, a freight train collided with a passenger train, killing two persons and wounding ten, half of whom are not expected to survive.

—Yellow fever still continues its ravages at Tampa, Fla. Thirteen new cases and three deaths were reported Thursday. The disease appears to be confined to this locality.

—A destructive fire occurred at Syracuse, N. Y., Tuesday night. A millinery house, dry goods establishment, and hardware store were destroyed, causing an aggregate loss of \$340,000.

—Five thousand shoe-makers went on a strike in Philadelphia, Wednesday, and the proprietors of twenty-four factories paid off their hands, thus turning the strike into a lock-out.

—A storm in Louisiana is reported to have leveled all the sugar-cane between Morgan City and New Orleans, besides blowing down houses, fences, and trees in the latter city, and inundating many streets.

—The case of the condemned Chicago anarchists will go before the Supreme Court of the United States, and the prospect is that they will be granted a new trial. Gen. B. F. Butler has consented to be one of the lawyers who will plead their cause at Washington.

—A defective switch on the Chesapeake and Ohio Rail-

way, twelve miles below Charleston, W. Va., derailed three coaches of the fast express Thursday noon, injuring a large number, four of whom will probably die.

—The murder and robbery of Rev. Mr. Ryan, of West Virginia, is being vigorously avenged by a band of vigilantes. Up to this date five persons have been lynched for complicity in the affair, and it is thought that others will share their fate.

—A disastrous fire occurred in Cincinnati on the 15th inst., which destroyed 9,000,000 feet of lumber, twenty dwellings, a Catholic church edifice, and other buildings, the total loss aggregating \$140,000. Many of those whose homes were destroyed, were left penniless.

—Five persons were killed and twelve injured by the sudden collapse of an unfinished building intended for a Catholic parochial school, in New York, on Monday afternoon. The Catholic priest, whose ideas of economy caused the catastrophe, is on the list of those severely wounded.

—The scare which the sudden suspension of telegraphic communication between Charleston and the outside world last week gave the inhabitants of that vicinity, was caused by an insignificant fire which occurred at a railroad crossing about three miles from the city. The loss was about \$200.

—It is reported that there is trouble brewing among the Brule Indians in Dakota, owing to the invasion of their lands by the whites. War dances were held on the Bad River. One firm in Pierre has received an order for 2,000 rounds of ammunition, from white settlers in exposed places.

—A destructive fire occurred in St. Louis, Mo., on Saturday, the 22d inst. A wholesale boot and shoe store, wholesale clothing house, and a five-story building used as furniture warehouse, were entirely destroyed, and adjacent buildings more or less damaged. The estimated loss is \$500,000.

—The United States Grand Jury investigating the Fidelity bank cases at Cincinnati, returned seventy indictments, Wednesday, against E. L. Harper, ten against Benjamin Hopkins, ten against Ammi Baldwin, and seven against Miss Holmes, Harper's private secretary, and it is rumored that other arrests are pending. Evidently this bank did not suspend any too soon.

—Three explosions of natural gas occurred almost simultaneously at Pittsburg, Wednesday afternoon, resulting in the wreck of the Hotel Albemarle and Bijou Theater block, and the breaking of every window in the vicinity. Fire broke out in the ruins, but was soon extinguished. A score of persons were wounded, several of whom are in a precarious condition, and two are considered beyond recovery.

FOREIGN.

—A disastrous fire is reported from Han Kow, China, in which 1,000 lives were lost, and property to the extent of 2,000,000 taels was destroyed.

—The statue of Voltaire, at Besancon, France, has to be guarded by police to prevent its destruction by vandals, who are said to be acting under secret orders of the clericals.

—One of the greatest difficulties experienced in the construction of the Panama Canal is the deadly yellow fever of the Isthmus, against which no race yet tried seems to be proof. The experiment is now being tried of employing negroes imported direct from Liberia.

—The Australian colonial passenger steamer "Cheviot" was wrecked off Port Phillip, and many of the passengers and crew were drowned. A London dispatch brings news of the sinking of the German bark "Planteur," Tuesday, by collision with a steamship. Only two of the crew survived.

—A cablegram brings word of a severe snow-storm throughout Italy, which greatly injured crops and animals. In some parts the storm was accompanied by a hurricane, which did considerable damage to property. This, with the recent severe snow-storms in England and Wales, should be a pointer to those who think of going abroad to escape the rigors of an American winter.

—Thousands of able-bodied men in London and other cities habitually pass their nights in the public parks, because they have no shelter and cannot get employment. It is thought that there is some anticipation of a reform in English land tenure, as several representatives of ancient families are turning their landed property into cash. Among these is Lord Salisbury himself, who has recently disposed of \$5,000,000 of real estate in the heart of London.

RELIGIOUS.

—Two hundred and eighty Mormon converts from Liverpool were landed, Tuesday, at New York.

—Arguments were begun at Salt Lake, Wednesday, in the case asking for the appointment of a receiver for the Mormon Church.

—The first Christian church in the Congo Free state was organized in November of last year, and there are now 1,620 converts in the Congo mission.

—A band of Franciscan nuns have taken vows to devote their lives to missionary work among the negroes of the United States, particularly those of the South.

—Fifty-eight missionaries recently took their departure for various fields of labor, under the auspices of the American Board. Of this number nineteen went to China, thirteen to Turkey, nine to India and Ceylon, sixteen to Japan, and one to Spain.

"Blessed are the dead who die in the Lord."—1 Th. 4:13.

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SPONNER.—Arthur, 5, 1887, of membranous typhoid fever. This is the third child interest should these be the Lord! Funeral.

LAMPRECHT.—Died Oct. 19, 1887, of membranous typhoid fever, aged 45 years and 6 months. He was a devoted father, and was snatched him away from the Lifegiver. Wor-

WILSON.—Died Oct. 19, 1887, of membranous typhoid fever, aged 27 days. The young child, ventured to take the ground little child, but the disease was so severe that she died. Funeral services were held at the congregation list on Jer. 31:16.

ADAMS.—Died Oct. 19, 1887, of membranous typhoid fever, aged 65 years and 6 months. He was a devoted father, and was snatched him away from the Lifegiver. Wor-

HILTON.—Died Oct. 19, 1887, of membranous typhoid fever, aged 55 years and 6 months. He was a devoted father, and was snatched him away from the Lifegiver. Wor-

ROWE.—Died Oct. 19, 1887, of membranous typhoid fever, aged 30 years and about 3 months ago with a splinter in his bed till three months ago. He was a devoted father, and was snatched him away from the Lifegiver. Wor-

LELAND.—Died Oct. 19, 1887, of membranous typhoid fever, aged 30 years and about 3 months ago with a splinter in his bed till three months ago. He was a devoted father, and was snatched him away from the Lifegiver. Wor-

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. A. L.

SEVERED TIES.

A FEW more sweet and sacred ties Time's ruthless scythe shall sever, Then we to that bright land shall rise Where partings shall be never.

The blossoms fair that round us bloom Are soon all withered lying; We sadly place them on the tomb— Fit emblems of the dying.

The streams which quench our thirst to-day, To-morrow cease their flowing; Dark night o'ertakes the brightest way, Its somber shadows throwing.

O land whose blossoms never fade,— Thou land whose breezes vernal The richest perfumes ever laide,— Dear home of spring eternal,

Thy river's clear and crystal tide Doth never cease its flowing; By that fair stream, so deep and wide, The tree of life is growing.

Thou realm of everlasting day, Thou land of light undying, Whose bliss shall never pass away, Where songs shall be for sighing,—

Blest sunny land! whose golden gate Nor sin nor sorrow enter, While 'mid these tearful scenes we wait, Our hopes on thee we center.

—Robt. M. Offord.

1879, he was married to Miss Nellie Mead Sawyer, and proved a kind husband and father. He leaves his companion, four children, a father, mother, and four brothers to mourn his loss. The funeral was largely attended at the tabernacle, Sept. 10. U. S.

DOUGLAS.—Died of bruised and strangulated hernia, at his home one mile south of the village of High Forest, Olmsted Co., Minn., our beloved brother, Alden G. Douglas, in the forty-eighth year of his age. He was born in Martinsburg, Lewis Co., N. Y. Twenty-nine years ago he and his father's family came to this State, where they have since resided. At the early age of eight years he professed conversion. At the age of ten he joined regularly in family devotion, and when twelve he was baptized, and united with the Regular Baptist Church, of which he remained a consistent member until some thirteen years ago, when he embraced the truths of the Third Angel's Message, under the labors of Eld. D. M. Canright, who held a series of tent meetings in High Forest. Since becoming a member of the S. D. Adventist Church, he has lived an exemplary life, as testify the entire community where he resided. His sickness was of short duration, and his death very sudden. He leaves aged parents, a wife, and two little ones to grieve for him. He will be much missed by his parents, for whom he had a special care, and by his own home circle. When at his home, in attendance at his funeral, my heart ached as I saw the need of father and husband. May God pity and bless the dear little ones. The funeral services were well attended, and were conducted by the writer, assisted by the kindly presence and help of Eld. H. J. Colwell, pastor of the Congregational church at Grand Meadow, a neighboring village. The choir rendered very beautiful and appropriate hymns at the Baptist church edifice, which was most cheerfully opened for the occasion. Our brother's first night and day in the tomb were on the Sabbath, a twofold rest. He peacefully sleeps till Jesus comes. Text, John 11: 35. J. M. HOPKINS.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

No providence preventing, I will meet with the friends at Lake City, Minn., Sabbath and Sunday, Oct. 29, 30. I will also be at Winona, Nov. 6, 7. H. F. PHELPS.

QUARTERLY meeting for Dist. No. 2, Minnesota, will be held at Good Thunder, Nov. 5, 6. Meetings will begin Friday evening, at 7: 30 o'clock. F. L. MEAD, Director.

At the quarterly meeting of Dist. No. 2, Minnesota, to be held at Good Thunder, Nov. 5, 6, a part of the time will be devoted to Sabbath-school work. All officers and teachers are especially invited to attend. E. A. MERRELL.

NOTHING preventing, I will meet with the church at Muskegon, Mich., Oct. 29, 30. I very much desire the presence of all the members of the church, and also of Bro. E. H. Root, who I greatly hope will aid us by his attendance and help. I will go directly from there to Montague, Providence permitting. J. D. GOWELL.

THE district quarterly meeting for Dist. No. 8, Minnesota, will be held at Wadena, Nov. 5, 6. Wadena is a central point for this district, and we hope a large attendance will be secured. Come, dear brethren, praying that the Lord will meet with us, and that we may have a new fitting up for the work. Especially do we desire the presence of all our librarians. A commodious hall has been secured, and those who come will be gladly welcomed and cared for by the brethren. We would suggest that plenty of wraps be brought, so that if needed they can be used for bedding. Meeting will commence Friday evening. BYRON TRIPP, Director.

Publishers' Department.

"Not slothful in business."—Rom. 12. 11.

The address of Miss Sarah L. Potts, T. and M. secretary of Dist. No. 6, Iowa, is Osceola, Clarke Co., Iowa.

The P. O. address of Eld. A. D. Olsen and the Dakota mission workers is Sioux Falls, Dakota, Box 1035.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A good, steady young man who desires to attend school, to work nights and mornings and Sundays for his board. The school term continues five months, and has already commenced. The school-house is one half mile distant. Address Daniel Glunt, Osceola, Clarke Co., Iowa.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged as usual.

Books Sent by Express.—C W Smouse, Mrs S A McKenzie, Ira J Hankins, Nancy Loop, Flora T Kenaston, R P Hansen, O L Doane, Emma Green.

Books Sent by Freight.—F W Field, H P Holser, H P Holser, Neb Tract Society, H P Holser, H P Holser, Robert Postma, J V Wilson, D T Shireman, A T Robinson, L C Chadwick, C F Curtis.

Cash Rec'd on Account.—Ill Conf per Robt Hall \$2.15, Mich Tract Soc \$75.48, New Eng Conf per E T P 16., Ohio T and M Soc 195.33, Iowa T and M Soc 500, Dak T and M Soc 350., Ohio T and M Soc per L P King 18., Ind T and M Soc 714.49, Ind Ed fund per Ind T and M Soc 3.68, Minn T and Soc 2,000., Kan T and M Soc 250., Ill T and M Soc 1,500.

O. H. T. D. Fund.—Mich T and M Soc \$100., Robt Reid 350. General Conference.—Ind Conf \$100., E P Walker 1.

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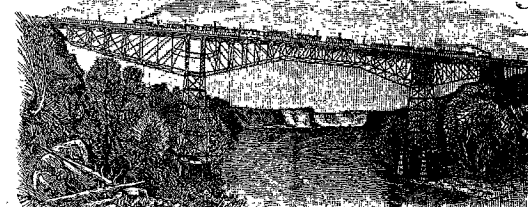
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SPOONER.—Arthur, son of Sylvester and Minnie Spooner, died Oct. 6, 1887, of membranous croup, aged 1 year, 10 months, and 27 days. This is the third child they have lost within a short time. With what interest should these bereaved parents look forward to the coming of the Lord! Funeral discourse from Ps. 23: 2. Mrs. E. S. LANE.

LAMPRECHT.—Died Oct. 13, 1887, of croup, Johnnie Lamprecht, infant son of John and Bertha Lamprecht, at Winona, Minn., aged 1 year and 9 months. He was the only living son of a large family of children, and was greatly beloved by parents and sisters; but death snatched him away, and he sleeps in a hillside, awaiting the call of the Lifegiver. Words of comfort by the writer. W. B. HILL.

WILSON.—Died Oct. 2, 1887, at Grand Rapids, of cholera infantum, Carrie, twin daughter of John and Mary Wilson, aged 1 year, 2 months, and 27 days. The parents being very anxious to attend camp-meeting, ventured to take their babes with them, but before they reached the ground little Carrie was taken ill. Heavy rains coming on made their tent quite damp. She was removed to more comfortable quarters, but the disease made rapid progress until her little life was gone. Funeral services were held at Blendon. A large and sympathizing congregation listened with marked attention to the discourse from Jer. 31: 16. Mrs. E. S. LANE.

ADAMS.—Died at Fremont, Mich., of consumption, Mary J. Adams, aged 45 years and 6 days. Sr. Adams embraced the message with all the principles of present truth thirteen years ago. She has always been a consistent Christian, and was a member of the Fremont S. D. A. church, and beloved by all as a Christian. She leaves a kind and affectionate husband and one son, with many kind friends, to mourn their loss. I visited her on Tuesday, on my way to Grand Rapids to attend the workers' meeting. She cheered up as she spoke of soon falling asleep for a short time, until the Lifegiver comes. I never saw a person more reconciled and cheerful at the thought of dying than she was. She manifested great patience until the last, although a great sufferer. J. D. GOWELL.

HILTON.—Died Sept. 26, 1887, at his home in the town of Helvetia, Waupaca Co., Wis., of typhoid fever, James Hilton, aged thirty-seven years. Bro. Hilton was brought up a Seventh-day Baptist, and was baptized into the Seventh-day Adventist faith at the age of eighteen years, by Eld. D. P. Curtis. He was well known and much respected by our people and others in this part of the State, and at the time of his death was elder of the Lind church of S. D. Adventists. During his illness, and while delirious, he sometimes imagined himself attending family worship, when he would earnestly implore divine guidance and help; and at other times he would be at meeting, where he would exhort to unity and faithfulness in the Third Angel's Message. He leaves a wife and four children to mourn their loss; but they sorrow not as others who have no hope. Words of comfort were spoken by the writer, from Gen. 3: 15. J. W. WESTPHAL.

ROWE.—Died Oct. 12, 1887, at the residence of her son, near Clyde, Ohio, Mrs. Sarah Rowe, aged 75 years, 5 months, and 8 days. Sr. Rowe was born in Suffolk, England, and emigrated to America in September, 1857. She was the mother of seven children, four sons and three daughters, five of whom were present at her funeral. Sr. Rowe was an earnest Christian, rejoicing in the present truth. During her last days she suffered much, but her patience was very great, and she continually rejoiced in her bright hope of immortality. I remember how cheerfully and happily she spent the three days' fast appointed several years ago, and how her face was always lit with a smile as she talked of Jesus, home, and heaven. The funeral service was held near her old home, and was attended by a large congregation of her old friends and neighbors. She now rests, and her labors do follow her. May the precious Saviour pour the oil of consolation upon the mourning friends, and finally gather them all home with her who has lately been taken from them. D. E. LINDSEY.

LELAND.—Died at Battle Creek, Mich., Sept. 7, 1887, of abscesses on the spine, giving rise to other complications, Nelson G. Leland, aged 30 years and about 7 months. His difficulties commenced some four years ago with a slight injury to the back, but he was not confined to his bed till three months before his decease. Bro. Leland commenced work about twelve years ago in our publishing house, and labored there most of the time afterward, so long as he was able to work. The year following his connection with the office, he made a profession of religion and united with the church, and cherished the blessed hope to the time of his death. The closing year of his religious experience was the brightest and best of all. A short time before his death he dictated a brief letter to his companions and fellow-laborers in the REVIEW Office, which was read at the funeral, breathing a sincere desire for forgiveness for anything that had been wrong in his course of life, a spirit of resignation to God's will, and strong confidence that he would have a part in the first resurrection. May 13,

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 25, 1887.

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IT CAN BE DONE.

On Sunday evening, Oct. 2, the pastor of the Presbyterian church of Rome, N. Y., Dr. Taylor, spoke on the subject of "Sunday Desecration," as reported by the Rome Daily *Sentinel*, of Oct. 3. Speaking of what the churches and those identified with them might accomplish, if they would only act in concert, he said:—

"From what source is the Sabbath day in greatest danger? you will ask. I say the greatest danger is from the church of Christ. It suffers more from those who are identified with the churches. About twenty per cent of the population are members of churches. Fifty per cent are identified with them. Cannot that seventy per cent control the other thirty? If they would practice what they preach, and live up to their beliefs, there would be no doubt about it. That is the cause of the great danger. The church people have the responsibility. Many of those who are at the communion table are not loyal."

As soon as church people are aroused to what the Sunday advocates are trying to make them believe is their responsibility, and being thus aroused, come to realize their strength, then, as Dr. Taylor says, there will be "no doubt about it."

STATE CONFERENCE DUES TO THE GENERAL CONFERENCE.

We have recently been looking over the receipts of the General Conference fund, to see which State Conferences have paid their tithes the present year. Most all seem to have done this, but there are quite a number that have failed to do their duty. We do not wish to publish the names of these Conferences. Doubtless they have been hard pressed for funds to meet their own expenses. Such Conferences act very much on the same principle that individuals do in not paying their tithes to the church when pressed for means; yet we do not think such a course justifiable in their cases. Can it be in the cases of failure on the part of the State Conferences to pay their proportion to the General Conference? It is ascertained that about one tenth of the laborers to

be paid by the tithing engage in General Conference work. So one tenth of the tithes of each State Conference are due to the General Conference laborers. What right has the State [Conference to retain that part for its own use? The General Conference has been in debt to the REVIEW Office for more than a year. It would not be in debt if all the State Conferences had paid their proportion. Let the State Conference officers attend to this matter, and where they have failed in duty now perform it.

GEO. I. BUTLER, *Pres. Gen'l Conf.*

TRIP TO THE GENERAL CONFERENCE.

We can hardly realize, so short seems the time, that it will be only a little over a week from the time the readers of the REVIEW read this till the excursion to the General Conference will leave. Saturday night, after the Sabbath, the train will leave Chicago, and doubtless many will leave Battle Creek and catch the train on the Rock Island Road in season. We hear of quite a large number who think of going, and we anticipate as pleasant a trip across the plains as is possible in such a long journey. So many of our leading brethren going together affords an opportunity for friendly intercourse not often found. We expect it will be pleasant and profitable. Some complaint has been made that cheaper rates were expected, and therefore some are disappointed. Doubtless we all greatly regret that we are forced to give so much, and would like to go cheaper. If any think they can obtain cheaper rates per passenger, it certainly is their privilege. Such can try, but we feel very sure they will have their labor for their pains and make a failure in their effort; for most earnest efforts have been made for months in the past, but with the result we have heretofore stated. Eighty dollars from Chicago, and sixty from the Missouri River, to go and return, is the very best per passage we can offer, though some ministers can use their half-fare permits from Chicago to Council Bluffs, and save a little.

We trust, however, that our friends who may wish to try for themselves to get cheaper rates, will conclude at last to go with the party, as it will be much more pleasant to have a party large enough to enable us to have a train of our own than to be scattered and not all go together. We hope all who think of going to California this year will conclude to go with us, as we hope to have special favors if a sufficient number go. We expect to spend a day in Salt Lake City.

G. I. B.

TO GENERAL CONFERENCE DELEGATES.

THE Chicago mission extends to the delegates en route for California, a cordial invitation to visit us, and remain over the Sabbath previous to leaving the city the following night. If you will bring your bedding which you will have with you, we can accommodate all who will come.

On arriving in the city, take the Cottage Grove cable car, on Wabash Avenue, which will take you direct to the door of the mission, Cor. Cottage Grove and College Place. Fare, five cents.

R. M. KILGORE.

A CARD.

I WISH to take this opportunity to express my thanks for, and appreciation of, the many precious letters of comfort and sympathy which I have received since my dear husband's death. Be assured, dear friends, that I would gladly answer each at once, if it were possible, and will as soon as my time and strength will allow. God will bless you for your comforting words. In this I realize a fulfillment of the first part of the promise to those who have forsaken all earthly things for Christ's sake. Mark 10:29, 30.

MRS. E. M. PEEBLES.

KANSAS, NOTICE!

I WOULD like to know where the Scandinavian settlements are in Kansas. Will brethren in the Conference please write me concerning the matter, stating whether the settlements with which they are acquainted are Danish, Swedish, or Norwegian, and how large they are? It is important that I should know at once, in order to send out the canvassers to the best advantage. Address me at 813 West 5th St., Topeka, Kan.

N. P. DIXON.

CANVASSING WORK IN MINNESOTA.

SOMETHING is being done in this branch of the work in this Conference, and we have a great deal to encourage us. Quite a number are making a real success of it. One brother in the city of St. Paul took 118 orders for "Thoughts on Daniel and the Revelation," in one month. Another (in the country) has taken 230 orders in two months, and another twenty-five orders in one week, and others are doing well with this book. Some are doing well with the "Marvel of Nations," the "Life of Christ," "Sunshine at Home," etc. It does seem as though the Spirit of God has gone before and prepared the minds of some to manifest a desire to learn about the things that are coming upon the earth. The cause is onward, but we need more canvassers. Who will come up to the help of the Lord now? We believe there are many in this Conference who, if they would consecrate themselves to the work, could make a success of it. Now is a good time to commence, and "Sunshine at Home" is an easy selling book. It is now printed in the English, German, and Swedish languages. Send for outfit. My address is Minneapolis, Minn., Box 1058.

Oct. 18. C. M. EVEREST, *Gen'l Agt.*

IS BOOK-SELLING BY AGENTS HONORABLE?

WE answer, Yes, and the better the book sold, the more honorable the pursuit. For the encouragement of our agents in this line, I clip the following from a late number of the *Sunday Telegram*:—

The book vender is sometimes importunate, but that shows pluck and perseverance, and is therefore commendable. Casting aside any prejudice we may have, there is something interesting in him. The book agent has a history, and his calling is encouraged by some of the most notable men the world has known. Going into details is not the intention of this article. It is enough to state that such men as Washington, Longfellow, Emerson, General Grant, and Jay Gould, date their start in life from that contact with the world obtained when they were book agents. Washington's canvassing around Alexandria for an English work on how to civilize the Indians, is marked by the preservation of some of the very hooks he handled, which are now in possession of some of the old families of the "Old Dominion" commonwealth. James G. Blaine little thought when he was persuading the men of Maine to huy the "Life of Henry Clay," as a common canvasser, that he would one day write a book himself which would give employment to an army of canvassers.

"An Emperor's Outfit," in one of the historical collections of France, is the label on a glass case containing Napoleon Bonaparte's hand-hook in which he placed orders for "l'Histoire de la Revolution," a hook which he sold by subscription while he was an uncoupled sous lieutenant. Gladstone sold hooks while in college, and Daniel Webster paid a term's tuition at Dartmouth, by selling a hook on "America." The list might be prolonged indefinitely; but we will only add that Columbus, Channing, Lord Denham, Coleridge, Madame de Stael, Mrs. Jameson, and those previously mentioned were hold to face the world as book agents. Surely our young men and women of to-day should not hesitate to enter the field. A vigorous contact with the world is what every man needs to give him confidence and assurance in fighting life's battle, and the canvasser's life affords him an opportunity to an unmeasured degree.

From a worldly stand-point, this is encouraging; but when we couple with it the fact that our agents through this medium are helping to give the world the "last warning," we are truly correct in concluding that it is honorable.

THOS. H. GIBBS.

DO N'T GIVE UP AT THE FIRST FAILURE.

[THE following is from one of our agents who thought he could not make a success of canvassing. We publish it for the encouragement of others who may hold the same view.

C. ELDRIDGE.]

Waverly, Ill.

DEAR BROTHER: Your great interest for the canvassing work, and your knowledge of my past and present relation to it, demand a line from me at this time. Leaving the Springfield camp-meeting, I came to this place and commenced the canvass for "Great Controversy." The first four days yielded twenty orders. I have since taken eleven orders in making fourteen calls. Our leader does still better; but for me, "the Chicago canvasser," this seems almost a dream. I thank the Lord for it.

A most encouraging case came in my work last week. After canvassing several very wealthy people unsuccessfully, I called at a small tenement house, and showed a middle-aged lady the work. In the course of the canvass I spoke of the messages, especially the Third Angel's Message. She was greatly interested, and said she had written to a minister to know the meaning of those very texts, and had received an answer, telling her to pray the Lord of the harvest to send some one to explain them. She told me the Lord had sent me to her, and I believed it. She took the hook without urging, though poor. This was a great source of joy to me. The gross sales of three of us (two being new hands) will amount to \$100 a week in this county. We are all of good courage in the work.

Yours in hope,

A. F. BALLENGER.



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VOL. 64, I

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